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THREE  
SERMONS  
VPON THE PAS-  
SION, RESVRREC-  
TION AND ASCENSION  
OF OVR SAVIOVR,  
PREACHED  
At Oxford,

BY *K*  
BARTEN HOLYDAY,  
Now Archdeacon of  
OXFORD.

LONDON,

Printed by *William Stansby* for *Nathaniell  
Butter*, and are to be sold at his Shop at  
Saint *Anstines* Gate in *Pauls*  
Church-yard. 1626.



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St. Andrew's Church in Paris

Church-yard. 1626.

TO THE RIGHT  
WORSHIPFULL M.

D. CORBET DEANE  
OF CHRISTCHURCH  
IN OXFORD.

Worthy Sir,

I Cannot forget your fauours,  
I whiles I enioy them; and yet the  
contemplation of that which is pre-  
sent, cannot properly be called Re-  
membrance. But when I thinke of  
giving thanks, mee thinkes it is not  
more my purpose then my feare:  
since gratitude does in some sort  
make bountie lesse; bountie being  
more content; when it is attended  
by gratitude; but being more emi-  
nent, when it is opposed by ingra-  
titude. So that the greatest thanks,



though not the best, is not to give  
thanks. Besides, bountie having in  
it more of outward good then grati-  
tude hath, gratitude may seeme a pu-  
rer goodnesse, then bountie; and so  
whiles it striues to requite it, may  
seeme to exceed it. Yet since reason  
tels vs that ingratitude is against rea-  
son, being an iniustice, and so against  
nature, I chooseto give thanks the  
common way, not that I iudged it  
enough gratitude, to give thanks  
thus; but that I iudged in too much  
ingratitude, not to give thanks thus.  
That I might not the better requite  
your goodnesse with iniury, I endea-  
bour to imitate that goodnesse by  
making my thanks; like unto y<sup>e</sup>,  
publicke and yet sincere. y<sup>e</sup> Secret  
thanks are often free from flatterie,  
though  
¶ yet

yet alwayes like it: being commonly at as much distance from examination, as flattery desires to be. Happy then are my thankes; which are as iust as your merit, being made iust by your merit: which so appears in your exemplary & daily Deuotion, that you haue taken more possession of your Church, then of your Dignitie. And for your Colledge, you haue made it enioy a Statute of Improouement, not so much in Dyet, as in Studie: ruling it by the Statute of your Example; which will be Deane beyond Your time. Any man May say thus much, but I Must: truth will make it iustice in another: but choice will make it gratitude, in Mee: who owe my selfe vnto you; nay, who



who owe my Friendes vnto you.  
They haue giuen me blessings; but  
you haue giuen me Them; euen the  
most Noble (and, through your fa-  
uour) My Sir Francis Stuart: whom,  
when I haue Named, I haue Boun-  
ded my vnderstanding: and, when  
I haue named him Mine, I haue  
Contented it. Which happinesse  
must needes make mee remember  
You, as the cause of that happinesse;  
and as, before, I was His, by being  
Yours; so now by being His, I shall  
be the more

Yours  
Barten Holyday.

**A Sermon preached at Christ-  
church in Oxford on H  
Good-friday, and**

**1621.**



1. CORINTH. 2. 8.

*Had they knowne it, they would not  
- haue crucified the Lord of glory.*

(1)

**G**reat sorrowes are dumbe: and can custome then iustly expect that this should bee eloquent? This day has enough with his owne grieffe: and shall wee adde vnto it by repetition? The seueritie of this passion admits no other wit of Rhetorique, then the salt of a teare; nor sharper accent, then of a groane equall to a lost friend, or to a sinne. Yet see the endeavour of compassion, which had rather with moderate teares recouer it selfe to language, by the reliefe of complaint to ease affliction; then to be guilty of ingratitude by wonder and silence. This day must cry-out, and articulately lament vnto all dayes, this horrible truth, the tragicke of God: which seemes as much to exceed our faith, as our sorrow. Is our God, our liuing God, as the carcasse-  
idols of the Heathen, whose God heads suffer the stroake and victory of the Chizell and the Hammer? Or, are Poets Prophets indeed? and are there very Giants, that dare inuade God? Fiction, that intends to perswade, neither contradicts nor exceeds nature: and story must be more seuerely contriued within the possibility of action: or  
: 23051



therwise it begets not faith, but scorne, and the Historians reason is rather questioned, then his eloquence. Yet this day breathes out such vnion of extremities, the humiliation of God, and the insolence of man, in Iesu crucified, and the crucifying Iewes; that your pietie can scarce be more amazed at our Lord's affliction, then at the Iewes crueltie; so that, if the motiue and condition of these vnreasonable actors were not expressed, our suspicion might cry out, Who will beleue our report? History or inuention has anciently told vs of some altars, where on wild deuotion sacrificed men: but durst Poetry euer faigne a people that sacrificed their God? Would any man haue thought that the Iew would haue beene the first Antichrist of his Messias? That the children of Abraham would murder the God of Abraham? That the partakers of the Lords glory, would crucifie the Lord of glory? I must admit you a respite to wonder, and satisfie as well your admiration, as your enquiry; which does, me thinkes, with the labour of expectation desire to know not only the fact, but also the affection of the

Iewes:

Iewes: as if then you would bee perswaded to the story of the action, when first you shall haue heard the story of the actors. Not the Iewes alone were partakers in this guilt: but chiefly the Iewes triumph'd in this guilt; the Iewes, who were alwayes of a churlish vnderstanding, and now their soules were as darke as peruerse. They had before committed an essay of cruelty vpon the Prophets: but that was but a yonger practice to this fury. Then they crucified the Lord in his Saints: but now they will doe it without a figure. And may not our reason as well as piety here demand with wonder, What aild the Heathen, nay, what aild the Iewes to murmur themselves into a Conspiracie against the Christ of the Lord? Surely, their rage did not discern in him the mysticall systeme of God and man; for had they knowne it, they would not haue crucified the Lord of glory. Yet shall execrable violation be softened into an ignorance? shall elaborate malice be excused into so gentle a guilt? shall the crucifying of our Saviour be made but man-slaughter? It is not an error to pardon an error: but it is a crime but to excuse.



cuse a crime. Could the Iewes bee ignorant of his innocence, who was pronounced not guilty, by his judge? Who was pronounced innocent, by his Iudas? Who was pronounced holy, by Iewes amaz'd to silence, and in that to confession, at the power of his innocent syllogisme, If I am guiltie, why doe you not conuince mee? If I am innocent, why doe you not belceue mee? Could the Iewes be ignorant of his office, when as hee so repaired the senses of the diseased, that their sense might justly perswade their vnderstanding to belceue? When as he called, by the voice of his power, the dead to a compendious resurrection? When as he proued his life to be a Commentary vpon the Prophets? Could the Iewes bee ignorant of his diuinitie, which was as necessary to the actuating of his wonderfull office, as of his wonderfull person? His diuinitie, which was acknowledged by the Deuils, whom he dispossessed: who, for a moment, did by a greater miracle leaue their lying, then their habitation; and being tormented vnto truth, admirably confessed him the Sonne of God? His diuinitie, which at his Baptisme, Heauen

reuealed vnto the Baptist, which reuelation he likewise reuealed vnto the Iewes: the best of whom esteem'd him as a man of God; the worst of whom fear'd him as a man of God; And he told them what he saw, not in the contriuance of phancie, or by the fallacie of a glasse; And hee did see the veile of Heauen diuided: as if the diuine persons, who neuer had beene vndiuided, would now sensibly appeare vnited at this the Synod of their Trinitie; And hee did see the mild embleme of the Holy Ghost descend vpon him; and he heard the voyce of the Almighty, who was both the father and the witness at this great Christning. And shall we yet say, that this light of the World was so obscured in the cloud of flesh, that it was not cleerely presented to the eyes of the world? shall we yet say, that we do not sufficiently vnderstand, whether or no the Iewes did sufficiently vnderstand? shall wee yet say with a bold compassion, Had they knowne it? and yet wee must say with a safe compassion, Had they knowne it, they would not haue crucified the Lord of glory. The common Iew was the common sense



sense of that politique bodie: his outward  
 soule was able to see the Law: but, for Pro-  
 phesie, hee was as farre from the vnderstan-  
 ding of it, as from the gift of it. Hee could  
 with enough ignorance gaze at the won-  
 ders of our Sauour: but it was a greater  
 wonder to worke, in a Iew, a beliefe of these  
 wonders, then to worke these wonders. Yet  
 some did beleue them and abuse them,  
 vilely apprehending these demonstrations  
 as the impotent perswasions of probabilitie.  
 And some thus thought him to bee the  
 Christ; yet durst not reueale this cheape opi-  
 nion: least they should bee excommunica-  
 ted to saluation, by being cast-out of the Sy-  
 nagogue to Christ and his Disciples. It is the  
 property of a wiseman, not to haue his heart  
 in his tongue: but neuer was it the property  
 of a wise man, to haue a heart without a  
 tongue. The mercie of our Sauour made  
 the dumbe to speake: but the feare of the  
 Rulers made these speakers dumbe; thus  
 were their consciences tongue-tied by au-  
 thoritie. And the Rulers themselves did not  
 more impose this silence vpon others, then  
 vpon themselves: but struing as much to  
 exceed

exceed the people in perverseness as in authority; vnto their ignorance they added fury. Indeed they could not by the sharpest discretion of their eye distinguish an incarnate God: nor was the Critique Gamaliel able to instruct his Disciple Saul in the Catechisme of this mystery; though Saul's vnwilling ignorance admitted him neuer to pardon and conuersion. But the chiefe of the Iewes, to whom the Gospell was a schisme, politiquely rejoycing in their wisdom and honour, scorn'd the imputation of leuitie by a change, and a suspected dejection by this change; whereby the High-priest of Ierusalem should be abused into an obscure Christian. Wherefore arm'd thus with the affectation of ignorance and the malice of ambition, at what thunder would these startle? at what vnconceiued almightinesse would this fury turne dastard? Yet had they knowne it, they would not haue crucified the Lord of glory. And yet by an vnmooued decree this passion was sealed to a necessitie; and can we then make this predestinated execution depend vpon the will of the vncertaine Iewes? This dazles the eye, and is a wheele



turning in a wheele, a sphere wrapt in a sphere; the lowest against the order of Heaven and nature, seeming to give motion to the highest, the will of the Jewes to the decree of God. Had Festus vpon his judgement-seate heard holy Paul preach this seeming opposition, wee may easily beleeue that without the manners of deliberation he would once more haue cryed out to our Apostle, Much learning has made thee mad. But wee leaue him to his owne ignorance and another judgement-seate and without being rapt to the third Heauen, wee know, that Those things which are necessary in respect of the first cause admit vncertainty in respect of second causes. The crucifying of our Saviour was necessary compared to Gods decree: but it was contingent compared to the libertie of the Jewes will, in whom it was choice, and not necessarie to will or not to will the death of Christ. If the Jewes had knowne it, then both the causes of this action, and the action it selfe might haue not beene, and had not beene. But this condition, the knowledge of our Saviour (which if it had beene, our Saviour could not haue suf-

suffer'd) could not be, because the first cause,  
 God, had decreed he should suffer. And as  
 God by this decree of his Passion, did not  
 with an active concurrence, lay a necessity &  
 guilt vpon the will of the Iewes: no more  
 did hee impose any necessitie vpon the hu-  
 mane will of Christ: but our Saviour made  
 himselfe a free sacrifice with as much morey  
 as affliction. For though there were in his  
 humane will a necessitie of obedience to the  
 decree of his Passion, yet was there also a  
 true indifference: this necessitie being ex-  
 trinsicall to his humane will precisely con-  
 sidered, as it was intrinsecall and naturall to  
 his person. But his humane will suffering no  
 violence, did for our sake in the libertie of  
 choise offer vp his person to the violence of  
 the Iewes. Who were so glad of their igno-  
 rance and ambition, that rather then they  
 would fall from their Cleargy-monarchy,  
 they would not feare to set vpon God. The  
 brauest sinne that euer was, was ventred in  
 Heauen by an Angell: and the basest sinne  
 that euer was, was committed on earth by  
 a Disciple. A Disciple, who had he bene of  
 an iust faith, had bene euen yet of an in-



tire fame, & in our sacred Kalendar enjoyed  
 the place and title of Saint Iudas. Hee was  
 Christ's purse-bearer : whose office vnder  
 such a Master, was in all likelihood of too  
 narrow a commoditie for a large Knaue :  
 yet louing this, more then his master, hee  
 bargaines with the Priests, and takes earnest  
 to be a conuenient Traitor. But heere I must  
 not forget one thing, because our Saviour  
 has commanded mee to remember it : and  
 that is thy piety, O happy woman, who didst  
 bestow vpon our Saviour's head and feete a  
 precious oyntment. With thy beautifull haire  
 thou didst wipe his beautifull feete, from  
 which thy oyntment returned sanctified to  
 thine owne head : and by a commanded an-  
 niuersary of thy pietie, he hath poured vpon  
 thee the oyntment of a religious fame. Iust-  
 ly doe I heere remember her, her liberality  
 being the vnjust cause of Iudas his murmu-  
 ring : and it was he whose thirst did abide at  
 the spending of this oyntment. Now there-  
 fore, as if hee had vowed a repaite of this  
 losse, he finds a politic to sell the oyntment,  
 which was already spent, by selling his ma-  
 ster, who was annointed with it. A subtile  
 Mer-

(11)

Merchant; that laboured so with an emulation to engrosse treasure and iniquitie; as if hee would have contended with Adam for the future tradition and monopoly of sinne. Thus you see, that it is possible, to finde actors for the crucifying of the Lord of glory; and now, I thinke, you can beleue that there are monsters. But now behold a man (a man, in whom innocence and patience contend for supremacy. His enemies are preparing for his death by malice; and hee himselfe is preparing for the same by loue. The most of them are at their conspiracie, and he is at the Communion with his Traytour. At which last Supper he himselfe seemes to remember and imitate the goodnesse of that woman; whom hee commanded vs to remember. Shee wiped his feet, and he washes his Disciples; and would you not thinke that these feet would for euer after goe vpright? Mee thinkes, when hee came to wash Iudas his feet; his sullen treason might haue expressed it selfe in Saint Peter's answer, Thou shalt neuer wash my feet; indeed to wash Iudas was to wash a Black-more. Yet he had more need to haue vsed Saint Peter's second



condemned. Lord wouldst thou not only, but  
 also the hands and the feet. But it would  
 have been a mercy now come to his stub-  
 bornness, to have been washed to an un-  
 willing cleanness. His staine was as obste-  
 nate as his purpose: and his ears were cau-  
 teriz'd as much as his conscience against our  
 Saviours wordes, which prevailed as little  
 with his affection, as with his memory.  
 Christ pointed out the Traytour first by  
 word: and, as if that had not beene enough,  
 with his very finger; Hee that I giue a sop  
 unto, he shall betray me; nay, with the Tray-  
 tours owne finger, Hee that dips his finger  
 with mee in the dish, hee shall betray mee.  
 Christ dipt, and Iudas dipt; and Christ gaue  
 the sop to Iudas. Who would not heere haue  
 thought, but that hee, who by his garment  
 and shadow could conferre health; must  
 by his sanctifying hand haue conferred sal-  
 uation? Was not heere the finger of God?  
 And yet heere was not his finger of God!  
 Iudas now moued the mixt of that unhappy  
 Philosophie. Every thing is receiued accord-  
 ing to the nature of the receiuer. Christ  
 gaue the sop, but Iudas caught it. When straight  
 be-

behold a sad transubstantiation: for turned  
 into a Deuill! And now you will thinke it  
 was time for him to leaue Christ's company;  
 and so indeed hee did: for immediately hee  
 went forth, and it was night, some doffary  
 shadow for the melancholy of season: yet  
 it was but an emblem of his guilt. To con-  
 clude supper they sung a Psalm: this was  
 the harmony of the Gospell in the Celestiall  
 Quire, where there was neuer a trespas, and  
 Christ was the Chaunter. Indeed they had  
 need to sing, whiles yet they had the keene  
 of company and joy: for, after this meeting,  
 sorrow had contriued the perpetuall silence  
 of their Musique. But leauing their Musi-  
 que and the Crie they depart toward mount  
 Oliuet, a place where the customary deuo-  
 tion of our Saviour enjoyed the practice and  
 happinesse of Prayer. This way was but  
 short, yet our Saviour made it tedious, non  
 by his company, which was their delight,  
 but by his discourse, which had bene had him  
 their delight. Hee told them, that this night  
 he shall be their griefe and danger. They, as  
 not seeing it, make a large promise, though  
 without sincerity, as much of their constancy,



as of their affliction. Peter especially makes  
 this promise, which our Saviour telle him he  
 especially will breake: and that this night,  
 which is the present witness of his double  
 protestation, shall be the speedy witness of  
 his triple deniall: the Cocke ere morning  
 being to be his watchman and remembrance.  
 The length of our Saviours discourse  
 reacheth the mount, where departing from  
 his Disciples about a stones cast, hee enters  
 into a Garden; and the horror of his pas-  
 sion enters into him. Now, hee is crucified  
 without a crosse: the height whereof as it af-  
 terward aduanced him, so now the feare of it  
 depresseth him to the ground. In the obedi-  
 ence of his supplication he bowes his knees;  
 he whose almightinesse could haue bowed  
 the heauens. In the dejection of his thoughts  
 hee falls prostrate on his face, to shew vs the  
 nature of our guilt, that dares not looke vp  
 vnto heauen: and yet his voice is towards  
 heauen, whilest thus he begs of his Father,  
 if it be his will, that this cup may passe: this  
 cup crowned full with the bloud of lowre  
 Grapes: and thrice he returns to his Disci-  
 ples, whom hee finds heavy as night and  
 sleepe,

sleepe. Whiles he prayes, new terrours seize  
 on him; and man though vnited to God is  
 so oppressed; that an Angell from Heauen  
 is sent to comfort him. So hard it was for  
 him that ouercame the Deuill, to overcome  
 the Crosse. But alas had hee not need of al-  
 mightinesse, for whom there remayned  
 strokes, and whips, and wounds, & thornes,  
 and nailes and a speare? and shall we thinke  
 an Angell, shall wee thinke one Angell e-  
 nough against this host of torments? Can  
 wee with the confidence of words frighten  
 horror? His agonie and prayer increase;  
 and from his mercifull pores flowes a sweat  
 of bloud: which beginnes his passion be-  
 fore the Iewes doe. It pierces and dyes  
 his garment; O, this would haue beene  
 a relique worth the keeping! a garment ri-  
 cher then Elias mantle! a garment anima-  
 ted with bloud, though not to life, yet to a  
 miracle! The Prophet's loue and sorrow  
 were but little ones; though his eyes did  
 cast out riuers of waters, for the destruction  
 of Ierusalem: but behold for our sinnes, e-  
 uery part of our Iesus does weepe bloud:  
 whose speedie drops seeme to imitate the



expedition of the loue that sent them. After which agony of deuotion, on his faint limbes he raises himselfe, and returning to his Disciples rayses them: who willing rather to breake their sleepe, then their faith, arise; when hee comforts them with a hope of more sleepe, yet tels them that at this time they must sleepe no more: treason and tyrannie by a strange friendship being in a readinesse to set vpon him. Whiles yet hee speakes, loe, a band of Officers are come from the High Priests with Lantemes, and torches, and swords and staues, to take him, who neither meanes to fight, nor runne away: his mercy will not let him doe that, nor his innocency this. Their leader is Iudas guiding them with his secte to Christ, but with his counsell against Christ. When according to the compact and method of the Treason, hee salutes our Sauour with a phrase and a kisse, enough to haue breathed a Deuill into any man, but Christ: who as much vnderstanding as abhorring his salutation, by a Prophetique question preuents and reueales the newes of his intent; Iudas, betrayest thou the Son of man with a kisse?

And

And was there euer such a sight as Christ & Iudas thus vnited ! Did not Christ now also descend into Hell ! From this kissing Tray-tour hee passeth to the sword-men ; his innocencie making him confident to aske them, whom they seeke ! when their businesse and authoritie strait-ways answer, Iesus of Nazareth. (They had vntowardly learned to make no difference of persons.) Hee with a mild courage replies, I am hee ; and immediately, as if hee had come to apprehend Them, they fall downe backward ; they fall from Christ. The blowing-downe of the wals of Iericho with Rams-hornes, though it was no lesse wonderfull, yet it was lesse speedy. And where is now the conspiracie of their ambition ? Where is now the strength of their inuasion ? Where is now the prouision of their armour ? Is it not all made the triumph of his mocknesse. Heere is no heauenly army to ouerthrow this legion of Deuils ; but with a victorious mildnesse they are stricke downe, their bodies acknowledging his power, which their soules denied : their vnderstanding bodies beeing vnwilling to act, what their senselesse soules prompted



them vnto. Yet does his pardon giue them strength to rise againe, and againe he askes them whom they seeke, and they dare answer, Iesus of Nazareth. Before, they spake to his humanitie, and his diuinitie answer'd them: but now hee answers them with the patience of his humanitie, which suffers the sacriledge of their hands and malice. When Peter's zeale, at the captiuitie of his master, vnsheathes his sword: and cutting-off the High Priest's seruant's eare, makes him learne a new Circumcision, which was no Sacrament, but a punishment. But againe appeares the diuinitie and mercy of our Saviour: who corrects Peter and his fact, replanting the seruant's eare; which straight acknowledges and enjoyes his power. Yet they persist in their impietie: and when hee by his power has prooued himselfe a God, they by his patience will prooue him to be a man. And being in the hands of very Iewes, his Disciples, forgetting their master and their protestations, runne all away: euen bold Saint Peter runnes away with his courage, and his sword: euen his beloued Iohn runnes away, breaking the bonds of loue with

with the strength of feare. O, heere I cannot but stay and grieve that his beloued Iohn also doth forsake him. Sure there is some friend for whom some friend will lay downe a life; and sure there neuer were such friends as Christ and his Apostles: and sure of his Apostles there was none so neere him as his beloued Iohn. The rest were in his company, but hee in his bosome: and does his beloued Iohn also forsake him? Me thinks the protestation and perswasion of Saint Paul would haue admirably become the mouth and practice of Saint Iohn, Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, no nor a very Iew shall euer be able to force mee from the loue and bosome of my Iesus. Yet euen beloued Iohn also does forsake his Iesus! Whose miraculous hands they bind: the greatest miracle of which was at this time not their power, but their patience. They bind his hands; foolishly forgetting, that if any of them should lose another care, as much as in them lay they hindred him from healing of it. In  
deed



deed happy had it beene, if Adam and Eue's  
 hands had beene bound thus in Paradise!  
 But see the bonds of our sinnes, that are able  
 to captiue the hands of Christ! Who is led  
 by the blind malice of his Iewes vnto iudge-  
 ment. And is there no good man's eye, who  
 will with an easie teare follow his traueiling  
 affliction? Is there none that will goe after  
 him, though not to be a partaker, yet but a  
 witnesse of his injurie? Yes, there is one of  
 more loue then age couered rather then clo-  
 thed with meere linnen: who being hastily  
 come, and as hastily apprehended, chooses  
 rather to leaue his linnen, then his life, and  
 slipping from their hands runnes as hastily  
 backe againe: and indeed hee runnes away  
 so fast, that I cannot tell you who he is. Yet  
 if the curious please to runne after him, they  
 may peraduenture find him to be the sonne  
 of that man of the village Gethsemane, at  
 the foot of mount Oliuet, who owned the  
 Garden where our Sauour prayed. The tu-  
 mult of the night might easily awake him to  
 this vndressed speed: which whiles hee vses  
 in running backe, the Iewes goe forward in  
 thair way and malice; leading our Sauour  
 first

first to Annas. They were to passe by his reuerend doore, at which, by way of honour, they present their shew: and he sends him to be presented to the High-priest Caiaphas, his sonne in law; this was the kindred of these honourable murderers. But whiles this troupe is with our Sauour, you may looke back, and behold Peter following as farre off, full of loue, and shame, and sorrow. Yet alas, hee returnes but to forswear himselfe and his master! In a curious desire he enters the High-priest's hall, a place of temptation and blasphemie: where with as much danger as dissimulation, he mixes with Christ's persecutors; whom as already he accompanies, so anon, by an vnhappy proficiencie, he must imitate. Conuersation is the last concoction of loue, and does by a secret friendship of nature intimately assimilate. Now the High-priest with an assisting tumult of Scribes and Pharisees does not examine our Sauour, but tempt him; and when at their importunitie he has acknowledged himselfe the Christ, he is made guiltie of being God: and straight they practice vpon him the wantonnesse of scorne. They prophane his  
sacred



facted face with the blasphemy of spittle: they blindfold him in execrable sport; and then striking him, in jesting inhumanitie they aske, who strikes him. Whiles Christ is thus condemned, Peter is examined, and straight commits an easie deniall of his master: and straight the Cocke crowes, but yet not lowd enough to awake his guilt. Hee is persecuted againe, and too wretchedly sweares an ignorance. A third tempter vexes him, being both an accuser and a witnesse; and this is Malchus his cousin, whose care Peter had cut off: which makes Peter feare more then the proportion of the Iewish Law, an care for an care. He suspects that this care will bring in danger his whole head. And hauing but one euasion, though worse then his entrance, he wishes himselfe accursed, if he knowes our Sauour: when, alas, he knowes that he were accursed, if hee did not know him. And now the Cocke, as if instructed to our Sauour's prophesie, in his iust time crowes the second time; with the repeated diligence of his wing and voice not more awaking himselfe, then the heavy memory of Peter's conscience, which thus raised

raised before day, makes him vnderstand  
 and bewaile his night of sinne; nor does hee  
 more hasten out of doores, then doe the  
 teares out of his eyes. Where mark the apt  
 degrees; as of his fault, so of his sorrow. The  
 hault of his repentance begg'd pardon for his  
 deniall; the teares of his repentance begg'd  
 pardon for his oath: the bitternesse of his  
 repentance begg'd pardon for his curse. But  
 now the lewes are not auoiding, but pro-  
 uoking a greater curse: and as soone as it is day,  
 in steed of seeing to correct their judg-  
 ment made by night, they confirme it;  
 leading our Saviour from this Cleargy-cen-  
 sure to the Secular execution. When behold  
 the mercy of treason! Iudas has a minde to  
 bee godly! and seeing his master condem-  
 ned by Caiaphas, he is with a swifter judg-  
 ment condemned by conscience. Now hee  
 repents him of his bargaine: and as if hee  
 could as easily haue beene rid of his guilt, as  
 of his hire, he brings backe the money that  
 would not be put to use, and though it were  
 fearefully refused, in the presence and Tem-  
 ple of God hee throwes it downe, flying  
 from it as the Priests would haue done from  
 death;



death; and indeed it was the way to his  
 His sinne now doe acknowledge himselfe and  
 our Sauour's innocency. This loyall Tray-  
 tour betrays his reason. And would you  
 not thinke that now againe he hath almost  
 vn-hid his selfe? Shall not Iudas also  
 now againe bee among the Apostles? Does  
 he not seeme practised in the order of repen-  
 tance? He grieues, he confesses, he restores.  
 O, would hee stay heere! but, Lo, hee de-  
 parts from the temple & the God of the tem-  
 ple: hee departs and hangs himselfe. He that  
 is couetous falls into temptation, and the hat-  
 ter of the Deuill. Hee hangs himselfe, and  
 breakes asunder. What could you looke for  
 to see, but that the Dragon should breake  
 with the pitch-ball? You may remember  
 he conceived a fop, and now behold hee  
 brings forth a Deuill, and thus by the rule  
 of damnation hee is both the child and  
 parent of the Deuill. Hee breakes asunder,  
 and is deliuered of his bowels. It was the  
 sword of iustice, hee should lose his bowels,  
 that had lost his compassion. But since Iudas  
 hath let vs, let vs see him. and from this  
 spectacle of iustice goe let our Sauiour be  
 seen  
 D  
 spectacle

spectacle of injustice, travelling from Cafaphas to Pilate, and from Pilate to Herod. This was a Jew of a delicate Atheisme, who, in a reprobate joy and phantasie, had a most intente desire to see a fine miracle or two. But his impiety was severely deluded by the silence of our Saviour; which changing the tyrants curiositie into scorne, he beturnes him to Pilate, clad in a garment of ridiculous honour and simplionise. But Pilate desirous to free him, not so much by thomericy as the custome of the Jewes, proposes the easie choice of their pardon, Iesus and Barabbas a murtherer, and whiles they are heere at their deliberation, as he on the judgement-seate, behold his loue is increased by feare. His wife prompted to compassion not by a bribe, but by a dreame, sends to her husband to warne rather then request him to desist from judgement; the trouble of a vision having frightened and instructed her: and sure this was the best counsaile shee could take of her pillow. But the people possessed with the Priests demand Barabbas, which was an impious, yet a free request: for could there bee an apert guide



fellowship then of a murthrer with mur-  
 therers? As for Iesus, as if they would cruci-  
 fie him twice, they twice cry out, Crucifie  
 him, Crucifie him. Is now the voice of the  
 people the voice of God? Sure we are, that  
 the voice of this people is the voice of their  
 Priests; by whom Pilate being conquered  
 yeelds vp our Sauour vnto souldiers, who  
 multiply scourges vpon him, as they doe  
 finnes and plagues vpon themselves; as if  
 their madnesse would whip his diuinitie out  
 of him, making it ashamed to stay in so  
 torne a carcasse. But, O you Souldiers,  
 how shall you wish, that a happy palse had  
 made faint your hands? And, O thou Lord  
 of glory, how hath thy mercy wooed thy  
 God-head vnto this ignominious patience?  
 O Lord of mercy, we are scarce more saued  
 by the power of thy mercy, then confoun-  
 ded with the wonder of it: the condemna-  
 tion of a world being a cheaper losse, then  
 the least effusion of thy redeeming blood.  
 Yet the mercilesse souldiers beyond this  
 crueltie scornfully clothe him with a Purple  
 Robe, though their crueltie in this had pre-  
 uented their scorn: his innocent blood clo-  
 thing

thing him with a nobler purple. But now be-  
 cause in the act of crucifying they had no se-  
 parated instrument for the head, by the increase  
 of inuention they enlarge their science of mur-  
 der, fixing on his head a crowne of thornes,  
 and thus, as if he had a distinct soule in eu-  
 ry part, they distinctly murder euery part.  
 And is not now the Lilly yetily among the  
 thornes? This tender head of our beloued  
 encōpassed with the affliction of a crowne.  
 A crowne neither of gold, nor Roses! Nei-  
 ther of honour, nor pleasure! Behold a good-  
 ly fruit! The Lord planted a Vineyard, and  
 when he comes to gather grapes, he receiues  
 thornes! They abuse his hand with a scep-  
 ter of reede, his hand the power whereof  
 was the scepter: and that their mouths  
 might sinne more then in wordes, they spit  
 vpon him. But their owne darke eyes had  
 more need to be touched with our Saviours  
 purging spittle. For had they seene what  
 they had done, they would not haue spit  
 vpon the Lord of glory! This affecting  
 spectacle softens Pilate, and by an error of  
 humanitie taking Iewes to be men, and that  
 their eyes peraduenture might moue their  
 hearts,



hearts, he presents him to them with this pre-  
 face of compassion, Behold the man! But  
 alas, Pilate, can any man behold this man?  
 Will not all eyes bee sooner blinded with  
 gratefull teares? Or how can they heere  
 behold a man? A man lost in his owne  
 blood! Which serues as much to obscure  
 his body, as his body his God-head! Yet  
 the ravenous Iewes with broad eyes of  
 crueltie gaze vpon him. And shall wee yet  
 thinke Deucaion's people a fable? Sure  
 these children were raised vnto Abraham  
 from stones! And now they are so readie to  
 crucifie Christ, that they are ready also to  
 condemne Pilate, not fearing to pronounce  
 him a hypocheticall Traytour, if hee does  
 not crucifie Christ. Wherefore through the  
 conquest and policie of ambition he thinks  
 at once to satisfie the Iewes and God, to se-  
 cure his estate and conscience. In the pre-  
 sence of the people hee takes water and wa-  
 shes his hands, protesting himselfe innocent  
 from this innocent blood. Hee had need to  
 rub hard, that meanes to wash away guilt  
 with so weake an element; guilt neuer to be  
 washed away, but by the water of repen-  
 tance

tance and baptised I was in his power as  
 well as in his debt; so have for himself; but  
 he pronounceth him innocent and publishes  
 him; he condemnes himselfe, and crucifies  
 Christ: he deliveth us to be holied by blood  
 to their pardon; and Christ for their sake  
 which now he beares, as afterward it beates  
 him. But in this traile toward mount Cal-  
 vary, his strength is lessened by the burden  
 and needs must it be alleviated, which  
 was laden with a world of sinners. Where-  
 fore to hasten the crucifixion, not to ease our  
 Saviour, they make one Simon carry the  
 weight of the crosse: our Saviour yet carry-  
 ing the weight of the sinners. Happy Simon  
 now eases Christ of his burden; but Christ  
 hereafter will ease Simon of his burden.  
 Whiles he goes on, a multitude of women,  
 forgetting to be Jews, bestow teares upon  
 him: whom he exhorts to a shrift of sorrow;  
 bidding them stay their lamentation till a  
 time of lamentation for themselves, and for  
 their children whose blood shall be made  
 as cheape as their mothers teares; which on  
 the vengeance and sport of slaughter, the  
 curse of barrennesse and dry pee shall be-  
 come.



a blessing. At last they bring this Catholique  
 sacrifice to mount Calvary, to the altar of the  
 world: where euery part of him is strecht out,  
 as the free embleme of his extended mercy.  
 They fasten him to his crosse with violence:  
 but hee was fastned furer by his owne loue.  
 They pierce his hands and his feete with  
 nayles: but his heart with their ingratitude;  
 thus is hee vsed in the house of his friends!  
 They exalt him on his crosse, arming him-  
 selfe against himselfe, and making his owne  
 weight his owne affliction. And now I must  
 cry out with Pilate, Behold the man, aduan-  
 ced in the triumph of redemption vpon the  
 Cherub of the crosse! Or if your tender  
 eyes haue not the hearts to see this spectacle,  
 yet reade the title of his crosse, and sure the  
 first word, Iesus, may comfort you. Yet if  
 the remembrance of his name should proue  
 the remembrance of his sorrow, where will  
 you then, alas, bestow your eyes? If you  
 looke away, you shall see those that passe by  
 the way, I nodd their heads at him: if you  
 looke on the ground, you shall see the diui-  
 ded souldiers at los for his intire Coate;  
 which they more respect, then they doe  
 Christ.

Christ: if you looke among the company,  
 you shall see the vnhalloved Priests prophā-  
 ning him: if you looke on either side his  
 crosse, you shall see a thiefe made his com-  
 panion. Whereof one, as if he were his exe-  
 cutioner, crucifies him with blasphemie;  
 though the other crucifies his owne vnbē-  
 lief, and by a new theft steales Heauen at  
 his execution. If yet you cannot behold our  
 Saviour, behold his Disciple and his mother,  
 whom from his crosse he himselfe bebolds.  
 Saint Iohn's loue had now made a recom-  
 pence for his flight, by conquering his feare  
 to this returne and sorrow. Our Saviour be-  
 holds his beloued Iohn, and hauing nothing  
 left that is his owne but his mother, hee be-  
 queathes her vnto him. But, it may be, you  
 are as little able also to looke on these, who  
 also are crucified with the passion of loue. If  
 then you cannot at all indure these sights, be  
 indulgent to lamentation: Let teares seaze  
 on your eyes, as an vniuersall darknesse does  
 on Iudea. The guilt of the lewes puts but  
 the Sonne; and yet this huge night which  
 can hide all Iudea, cannot hide the guilt of  
 the lewes. O how they shall hereafter with

WON

E

that



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 world: where every part of him is stretcht out,  
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 They fasten him to his crosse with violence:  
 but hee was fastned futer by his owne love.  
 They pierce his hands and his feete with  
 nayles: but his heart with their ingratitude;  
 thus is hee vsed in the house of his friends!  
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 Saint Iohn's loue had now made a recom-  
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 holds his beloved Iohn, and hauing nothing  
 left that is his owne but his mother, hee be-  
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 on Iudea. The guilt of the Iewes puts out  
 the Sonne: and yet this huge night which  
 can hide all Iudea; cannot hide the guilt of  
 the Iewes. O how they shall hereafter with

WON

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that



that this darknesse had beene more speedy,  
 that it might haue prevented or excused their  
 violence? Then happily they would haue  
 pleaded, O had we seene what we did, wee  
 would not haue crucified the Lord of glo-  
 ry. In this fore'd night and agony, this man  
 of sorrowes cries out with a voice as strong  
 as earnest, his fainting humanitie begging  
 aide and release. Thus long they haue affli-  
 cted his outward-parts, and now their wit  
 finds a deuice to torment his inward also. In  
 a drouth of combat and torment, hee cries-  
 out, I thirst: and when from this his Vine-  
 yard he might looke for wine, behold they  
 vilely sponge him with vngratefull vinegar.  
 Being persecuted thus with a swift successi-  
 on of plagues, in a free obedience he bowes  
 his head, and in the Empire of his Diuini-  
 tie and loue, is pleased to die, giuing to the  
 justice of his Father, for a redeeming sacri-  
 fice, his troubled spirit. Corrupt Philoso-  
 phers who now for a long time haue anima-  
 ted the world with a magique soule, may in  
 this truth bury their errour, and now ac-  
 knowledge, that only this is the soule of the  
 world. Thus they haue crucified him: and  
 now

now they shall know whom they haue crucified. The Iewes and the Devils shall know that it was the Lord of glory; and the whole world shall know that it was the Lord of glory. Behold an angry miracle teares the vaile of the Temple, and by a greater mystery reueales their mysteries. Behold an earth-quake shakes open the graues; and after the resurrection of this first borne of the dead, the glad carcases by the returne of their disacquainted soules can no more then their soules endure the Graue. Behold the stones cleaue asunder, as if violated nature would lend them mouthes to cry out against the Iewes; or as if they would pronounce themselves of a softer tempter, then the hearts of men. And now there is a religious earth-quake in the heart of the Centurion: from whose inspired mouth proceeds a voice articulated by faith and wonder, pronouncing the innocence and diuinitie of our Iesus; and even the Iewes doe smite their breasts, as if their hands instead of repentance, should soften their hearts. But his friends nearest to him in affection, stand asunder off: to whom it is a death not to dye

When

E 2

with



with him. And indeed none of them did die  
 by martyrdom; the Lord counting the tor-  
 ment of this spectacle equall vnto it. His  
 friends stand as farre off: yet farther from  
 comfort, then from him. O how may wee  
 imagine his tender mother weepes? How  
 may we imagine she now cries out, O my  
 sonne Iesu, O Iesu, my sonne, my sonne.  
 This is a more wounding lamentation, then  
 the mourning of Hadadrimmon in the val-  
 ley of Megiddon; when the good Iosias,  
 when the beloued Iosias lay vnder the sword  
 of Pharaoh. Now the souldiers come to  
 examine the execution, to see if these, the  
 late prisoners of the Iewes, be now become  
 the prisoners of death: and finding the two  
 theues breathing still, in the sweat of  
 vaine crueltie on malefactions, they break  
 their legges when, alas, their soules were  
 ready to depart away, when their bodies But  
 to our Saviour, being already dead, they  
 are pleased to shew a negatiue answer. You  
 one to presse himselfe into his side, when  
 what he wounds, now pierces his side: as if  
 beyond the expulsion of his soule, he would  
 not leaue in him the forme of a carcase.

draw

3 E

When

When beholding an instructing roylme  
 flower from his side: Water flower out,  
 if it would present unto the soldier the in-  
 nocency of our Saviour; blood flower out,  
 as it would present unto the sinner the  
 admonishing bawling of his soules guilt. Is  
 was vile, to wrong the innocent by it was in-  
 humane to abuse the dead: but it was ex-  
 ceptable to violate the Lord of glory. But the  
 glory of this Lord shall now dispell this  
 sight of sorrow. Do not see penor, that he  
 died, but joye, that hee did (for you). It  
 was his will that they should be redeemed, as it  
 was his power that he could doe so. For he  
 did redeem, as he did suffer: hee suffered  
 not in his diuine nature, but by the union of  
 his diuine nature: hee redeemed not in his  
 diuine nature, but by the union of his di-  
 uine nature. For from double nature his  
 mystical union doth arise: and as his soule  
 was a diuinitie to his body, so was his di-  
 uinitie soule to his humanity. To create man,  
 God breathed a spirit like himself into him;  
 but to redeem man, God himselfe entered  
 into him; and though the diuinitie could  
 neither be crucified, yet was the union of it  
 crucified.

with



with the passion of the humanitie, counted  
 as the passion of the diuinitie. Thus by the  
 bountie of interpretation, and communica-  
 tion of proprieties, they verily crucified the  
 Lord of glory. Whose carcasle now as cold  
 as death raises a flame of loue in the breasts  
 of Ioseph and Nicodemus. Ioseph in a cou-  
 ragious Christianitie goes vnto Pilate, and  
 begges the body. When Christ was alive,  
 Iudas sold him; and now he is dead, Pilate  
 giues him away; whose body though it were  
 preserued by the diuinitie, yet Nicodemus  
 sweetens it with Myrthe, and Deuotion.  
 They wrap him in a linnen cloth, not so  
 much concealing his nakednesse, as expres-  
 sing his innocencie. They lay him in Iosephs  
 Tombe, which was in a garden; and was  
 not then this garden Paradise? It was a glo-  
 rious sepulchre, as if, by the prophesie of  
 loue, it had been proportioned to the guest.  
 Whose bodie being heere enterayned with  
 magnificent pietie, his illustrious soule for-  
 ces a triumph in Hell; crucifies the Devil,  
 and ouerthrowes the tyranny of damna-  
 tion. He does not take away damnation, but  
 contract it. And now you see, after this re-  
 demption

redemption of our Saviour, by you may like  
 Thomas put your hand and faith into the  
 wound of his side, & receive life. You  
 may behold the opening mouth of this  
 wound, which with eloquent blood invites  
 you to faith and love. You may behold the  
 Lord of glory coming from Edom, with  
 his died garments from Bosrah. This is the  
 Lord of glory: glorious in his apparell:  
 glorious in his nakednesse; glorious in his  
 mightinesse to save. Wherefore art thou  
 red in thine apparell, and thy garments like  
 him that treadeth in the Wine-press? Thou  
 hast trodden the Wine-press alone, and of  
 the people there was none with thee. O, what  
 did cause these soundings of thy bowels,  
 and of thy mercies towards vs? Who can  
 expresse thy sorrowes, and thy loving-kind-  
 nesse towards vs? Who can expresse what  
 thou hast done for our soules? Thou wast af-  
 flicted, thou wast despised, thou wast whipt,  
 wounded, bruised, condemned, sacrificed  
 for our soules; thou wast made a servant of  
 death, thou wast numbred with the trans-  
 gressours, thou madest thy grave with the  
 wicked for our soules. Wherefore God has  
 highly



highly exalted thee; and given thee a name  
above all names; that at the Name of Iesus  
every knee shall bow, of things in Heauen,  
and things in earth, and things vnder the  
earth; And every tongue shall confesse  
that Iesus Christ is the Lord of glory; And  
the foure and twentie Elders shall fall  
downe before the Lambe, with their Harps  
: and golden Vials full of Odoours; and in  
their new Song shall they prayse thee; And  
the Angels about thy throne, euen ten thou-  
sand times ten thousand; and thousands of  
thousands shall say with a loud voice, Wor-  
thy is the Lambe that was slaine, to receiue  
power, and riches, and wisdom, and  
strength, and honour, and glory. Therefore  
with Angels and Arch-angels, and with all  
the company of Heauen; wee laude and  
magnifie thy glorious Name; euen more  
praising thee and saying; Hely, hely, hely  
Lord of glory; Heauen and earth are full of  
thy glory, and of thy mercies. The Angels  
in Heauen wonder at thy mercies; the  
powers of Hell tremble at thy mercies; thou  
thy selfe triumphest in thy mercies; and  
the foules of men reioyce in thy mercies.  
vldgird Where.

(39)

Wherefore ; O thou that takest away the  
sinnes of the world, deliuer vs : by thine a-  
gonie and bloudie sweate, by thy crosse and  
passion, by thy precious death and buriall  
deliuer vs ; And wee will fall downe before  
thy glorie : and we will sing praises vnto thy  
mercie : and we will triumph in the victorie  
of thy bloud : and we will for euer euen for  
euer acknowledge, that , Thou the cruci-  
fied Lord of glorie art the Christ  
of God , and the Iesus  
of men.

The end.

F



Whence? O thou that leadest away the  
 sinners of the world, deliver us: by thine a-  
 gonic and bloody sweat, by thy cross and  
 passion, by thy precious death and buriall  
 deliver us: And we will fall down before  
 thy glorie: and we will sing praises unto thy  
 merits: and we will triumph in the victories  
 of thy blood: and we will for ever glorify  
 our acknowledge that, Thou the cruci-  
 fixed Lamb of God, thou the Christ  
 of God, and the Jesus  
 of men.

The end.

**A Sermon preached at Saint  
Marie's in Oxford on  
Easter-Tuesday,**

**1623.**



1. CORINTH. 15. 20.

Now is Christ risen from the dead,  
and become the first-fruits of them  
that slept.

**T**he were necessary art & way to haue  
 to keepe the liuing auaile with a p'face;  
 when as the dead are at the p'fession of a  
 resurrection. Wonders & blessings are about  
 their auditors who must be glad to be sta-  
 led to the newes. Now was our Sauior rask'd  
 with his most vnwealdie m'weale. His m'acie  
 had before bestowed med'y vpon others;  
 but now his pow'r m'g' b'ne vpon himselfe.  
 His diuinitie acts a miracle vpon his huma-  
 nitie; repairing this secon'd Trinitie of his  
 person from the immortal sinne to a God;  
 a soule, and a circumscrib'd. Three dayes did hee  
 consecrate for the performance of this  
 wonder; and three dayes doe we con-  
 secrate for the p'seru'ing it. In this won-  
 der; which should haue bene the joy & end  
 was the shame of the Apostles who were  
 slow to apprehend it; though Christ was  
 their Schoolmaster. They had not as yet  
 learned their owne Creed: which, their per-  
 uerse sense was pleased to be taught, not so  
 much by our Sauior as by his sepulchre  
 whose opening mouth; when it sent forth  
 Christ the Word, proclaimed his Resurrec-  
 tion; which is the Epitaph of God. Thus did  
 the exhibition of the graue instruct the pre-  
 sence

uented



uented Angell: and though it cannot, as the  
 multitude of Tombes, with the voice and  
 conquest of proud Death, tell vs whom it  
 does captiue; yet does it remember to vs,  
 whom it did. Which assumed triumph of  
 Death, is as short as its combat. Ioseph's de-  
 uotion bestowed this Tombe vpon our Sa-  
 uiour; but our Sauours victorie bestowed  
 it vpon death: which, since his Resurrection,  
 has lien buried in his tombe. But can a dead  
 man bee warmed againe into life? And can  
 the lungs that haue forgot to breathe, learne  
 to breathe againe? Faith indeed can an-  
 swer this with as much ease as speed; and be-  
 ing honoured with an imitating omnipoten-  
 cie, can with a coequall extension of assent  
 apply it selfe to the number and degrees of  
 Gods actions. But, as hard it was to raise the  
 faith, as the body, of Saint Thomas: nay,  
 it was his body, that caused him to beleue  
 the Resurrection of Christ's bodie; which  
 was a way of faith, more certaine then grate-  
 full. Yet must the vnderstanding bee so rai-  
 sed, before it can beleue that the bodie can  
 bee raised; that the diuine indulgence does  
 gradually chastize the difficultie by the  
 length of instruction. For scarce had man  
 viewed

viewed the materials of his Creation, when  
 straight hee was practised vnto an essay of  
 this second Creation. When Adam descen-  
 ded into sleepe, there was a Resurrection of  
 his rib, which awaked into a woman. Did  
 not mortallitie then put on immortalitie,  
 when a senselesse bone was so endued with  
 reason, that it could apprehend its owne  
 preferment? Mee thinks, the Chymique  
 might hence extract an easie Rhetorique for  
 his promotion of metalls; and, without an  
 Apologie, teach that vsurie of art. And heere  
 too, was an imployed legacie, a woman be-  
 queathed to time, to multiply resurrections,  
 Which yet were almost reduced to a despaire  
 by her degenerating Nephewes: whose  
 crimes had forsworne or scorned the resur-  
 rection of their bodies, and did more ouer-  
 whelme them then the floud. Yet then looke  
 vpon Noah with joy, as the Lord did with  
 fauour; and when the olde and the new  
 World were distinguished and continued  
 but by an Isthmus, from Noah's wife the  
 Arke of mankind, see a new resurrection of  
 man; and from his floud a resurrection of  
 the world. But will you see a raising with-  
 out



out death or sleepe? Behold Isaac as neere  
 the stroke as the hand of his father, arising  
 from his Funerall-pile; and at this resurrec-  
 tion too there was an Angell remouing  
 though not a Tombe-stone, yet a Knife  
 more exorable then the sword which the  
 Angell in Paradise did shake; whose threat-  
 ning edge was as deuouring as its flame. But  
 heere was a sacrifice offered, yet not slaine;  
 and though not slaine yet accepted. But per-  
 aduenture it will more gratefully frighten  
 you to see a man taught to bee buried aliue,  
 and more yet, to liue after his buriall. Be-  
 hold then Ioseph from the tombe of his  
 prison rising vnto a triumph as eminent as  
 his innocencie; which had before conquere-  
 red his passion, and now his affliction. Be-  
 hold in Ioseph the mysticall bodie of our Sa-  
 uiour; a body admirably mortall and in-  
 corruptible; a body that suffered rather the  
 graue then death. And will any man now  
 count it such a wonder to see the fetters fall  
 off from Peter; when they had learned the  
 religion from his Masters winding sheete,  
 which fell at his feet when hee arose? But if  
 the eye and courage of your faith will ven-

tet farther, and see the active horrou of a  
 graue, behold Ionas his quicke tombe made  
 a tombe of saluation to him. Three of our  
 dayes hee lay struggling in his new night of  
 amazement, as if he had found an Egypt in  
 the Whale, and did acknowledge that watry  
 Purgatory. At last the graue by a new in-  
 struction cast vp the liuing. The Whale was  
 no more a Sepulchre, but a fish: and Ionas  
 no longer a coarſe, but a Prophet. Hee had  
 ſurely died, if hee had not beene buried.  
 And heere was a reſurrection, though not a  
 reuiuing; a reſurrection from diſobedience  
 and the Whale. Thus this rare An'choret and  
 his tombe were both aliue: but the tombe  
 of our Saniour was as deſperate as death.  
 What could be expected from a graue and a  
 carcaſſe? Yet behold this carcaſſe reuiue  
 into a man; nay, into a God! And I may  
 rightly ſay, behold: for he did riſe, that wee  
 ſhould behold him, and at that time wherein  
 we might behold him. He roſe, when night  
 riſes into morning, and at this pregnant  
 ſeaſon, when winter is quickned into the  
 ſpring. Now did the day-ſpring viſit vs from  
 the graue. It was on the firſt day of the



Jewes weeke, a weeke well begunne, and it  
 was the first day of the Christian Creation.  
 If you will turne over the notes of time, you  
 may beleue that Pharaoh, as on that day of  
 the yeere, was invaded by an host of waters,  
 which conquering his Chariots, made him  
 without wheelles hurrie faster vnto Hell;  
 Whiles Moses led his Israel through the Wil-  
 dernesse of the Sea, passing from the sha-  
 dow of death in that monument of waters.  
 Did not our Lord also leaue his tombe with  
 an equall and contrary wonder? Then were  
 the waters made firme, rising into Alpes, as  
 now the earth was made to quake like the  
 waters; And well might it tremble, when  
 the Lord conquered it and forlooke it. The  
 Angell too made a little earth-quake in the  
 graue, when he remoued the mightie stone  
 with which the vaine Iew tryed to oppresse  
 our Saviour after death, as if he would haue  
 sealed him vp, to an impossibilitie of resur-  
 rection. But since the Angell has opened  
 the tombe for vs, shall we yet see the place,  
 whence Christ is risen? And yet wee shall  
 not make such hast, but that the speedy de-  
 uotion of the two Marias will bee there be-  
 fore

fore vs, whose feet were as swift as their  
 loue, and their loue as time; nay, more swift  
 then time, which hindered them by the de-  
 lay and command of their Sabbath. A Sab-  
 bath it was, but only of their bodies, which,  
 while our Saviour lay buried, were but the  
 sepulchres of their soules; their soules, that  
 found no Sabbath; till they found the  
 Lord. They came with prepared spices and  
 oynments for him, whose diuinitie did pre-  
 uent Balme, and esteemed their picie of a  
 more precious sweetnesse, then their oyn-  
 ments. But will you see this loue languish  
 into feare, and this feare againe strengthened  
 into joy? They are no sooner in the sepul-  
 chre, but that they find it as empty of our Sa-  
 uour, as it was full of wonder; and instead  
 of the body of the Lord they behold the  
 Angell of the Lord sitting vpon the stone,  
 which he had conquered to obedience; as if  
 hee meant to rest himselfe in triumph, after  
 the conflict of his miracle. His rayment was  
 white as snow, which he did imitate in pu-  
 ritie and descent. His countenance was like  
 lightning, or more wonderfull: for, that is  
 of so instant a terror, that it is the object



rather of our memory, then our eye; but this with courteous majestie was patient to be beheld. The women with the dutie of feare beheld it; being quickly encouraged by the angell, but first by their innocence. The souldiers beheld it too, though with such guiltie faintnesse, that they seemed to strive as much to shame their sexe, as their profession: being at once almost disarmed of their weapons and soules. They became as dead men, and were rather the prisoners, then the keepers of the graue. But in the meane time, the angell comforts and instructs the women, who now are his Disciples; and receiving commission to preach the resurrection of our Saviour to the Disciples of our Saviour, they haste out of the Tombe, with the confused expedition of feare and joy. Was not this a strange pilgrimage to runne from the sepulchre of our Lord? But it was yet more strange; they seeke the Disciples, and find Christ. It was a comfortable mistake! And indeed hee did comfort them with his presence and speech; When immediately they fall on their knees, at his knees, in love & worship holding him by the feet.

O how glorious are the feets of the Lord of the Gospel! The Gospel of whose resurrection these female Evangelists are againe sent to teach; and the first schollers which they must teach, must be Christ's Disciples. When, to shew their obedience to be as ready as their loue, they depart even from Christ to their dutie; and speedily find Peter and Iohn for their auditours. Heere was zeale and tendernesse, the fiercest and the mildest of the Apostles; as if they had beene left together to temper one another. And these no sooner heare the newes, but straight they runne as fast to the tombe, as the women did runne from it. Iohn came first vnto it; but Peter went first into it: Loue was swiftest, but zeale boldest. When they are entred, they find Christ's victory acknowledged by the linnen clothes, his spoiles of death; and these spoiles too had beene diuided; the napkin of his head being laid by it selfe. It seemes, the angell at our Sauour's resurrection attended to bee a witnesse of it to the women, and leane a witnesse of it to the Disciples. Thus, that he was not stolne away, appears by the inconuenience and  
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 Tribe of Judah, whose almighty strength  
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 graue, and, Lo, the glorious indignation of  
 his loue, has roused him vp againe from the  
 sloth of death! Will you behold how hee  
 was raised? behold how the potter workes  
 vpon the wheele: he takes clay; he makes  
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 the hand of the potter, he makes it againe,  
 as hee best pleases; Christ was immortall  
 clay, and earth purer then Heauen! When,  
 by the wonder of omnipotency, the Creator  
 and the creature were made into one, and  
 of one matter did consist both the potter  
 and his pot! From this broken clay there  
 did arise the same, and a renewed Christ!  
 That hee rose in the earnest of a body, his  
 owne mouth did testifie, when hee said nos  
 thing, propuing it by the authoritie of food,  
 which he did eat with his Disciples. Could  
 any man in this point be yet an infidell? If  
 any could, see how he conuerts them; Hee  
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 he was full of God? Know you not that his  
 body was indeed the Temple of the Holy  
 Ghost? Was hee not renewed in a body of  
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 ently acknowledge to be the King of glory?  
 And though hee were patient vnder death  
 three dayes, yet since the first part of the first  
 was spent before he died, and the last part of  
 the last, after hee reuiued; there was the  
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 it can ſpeake againe: the eares ſo pure, that  
 they ſhall euen hear the ſound of their owne  
 voice.



leisure of his undressing, and by the method  
 of the linen, which the frightened police  
 of the soldiers did no more touch, then ob-  
 serve, and they no more observed it, then did  
 the women: who after the sight of the an-  
 gell, had their eyes as much amazed as their  
 minds. The soldiers too did more tremble  
 then watch: but the Disciples had lesse feare  
 and more time; besides, they learned some-  
 what, which they were not taught, and could  
 now teach the women this newes of the  
 graue. But did hee rise but from the graue?  
 This is the newes but of his bodie; yes, hee  
 did rise also from the damned, who are dead  
 too, as much in judgement as to nature;  
 Though some are as unwilling to haue Christ  
 descend into Hell, as to goe thither them-  
 selues: and in a dangerous Brachygraphie  
 write the Creed so short, that without the  
 commission of an Index Expurgatorius,  
 they quite leaue out the article of the des-  
 cent. But, what an vnmannerly ingratitude  
 is this, to accept of Christ's benefits, and de-  
 nie his wonders? They will enjoy his con-  
 quest of Hell, and yet they will not let him  
 goe to conquer it. Ought wee not to make  
 grea-

greater glory of Christe Indean we  
 make all the power of Christe let men our  
 picture behold and wonder to see how he  
 kend into Hell to see againe Goddome in  
 Egypte. The Devil hath bene before in  
 Heaven; and now God is pleased to goe  
 to Hell. The arch-angel conquered the  
 Devil in Heaven; and now God conquers  
 him in his owne Empire; and make his  
 Empire his Dungeon. We overcome the  
 Devil by flight; but God by invasion. Yet  
 who would not stand amazed to see God  
 with the Devil? Had the Magiente bene  
 now, hee might heere have bene beheld  
 both his Priores. Mee thinkes, our Saviour  
 now turned Sampsons Riddle into a Pro-  
 phesie, which hee expounded and fulfilled.  
 Did not out of the eater come forth meate,  
 and out of the strong came there forth sweet-  
 nesse; when from the jaws of Hell by  
 Christ came forth saluation? Now whiles  
 the soule of our Saviour was triumphant in  
 Hell, his bodie was obedient in the Sepul-  
 chre; his diuinite being as his soule, till it re-  
 called his soule, and made the whole Christ  
 change an age of three and thirtie yeeres in  
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 they



they can perceiue the silence of the graue: the eyes looking forth of their Tombes, as if they were glad to see their owne resurrection: Would you not bee as much affrighted, as instructed with this power of a God? Would you not be turned into very coarces, to see this liuing coarfe! Would you not be stricke as pale, as the winding-sheet you looked-vpon? But, when all this shall bee done, as well in mercy, as in majestic: as well to raise you to a hope of eternall life, as to strike you with a remembrance of a temporall death: as well to make you like vnto God, as to make you know you are yet not like vn-him: O, how will you then at such compassion dissolve with compassion; as if you would hasten to the like resurrection! How will you then kisse those hands, which, before you feared? How will you then with steadfast eyes examine and adore the resurrection of that body, which is the hope and cause of the resurrection of our bodies! For therefore did hee raise himselfe, that hee might raise vs, and so become the first-fruits of them that sleepe. But shall wee rise too? and shall dust againe bee taken-vp, and breathed on? Shall euery  
man

man by this second Adam be made as wonderfully, as the first Adam? And yet shall we want faith, when God wants not power? Or, shall we thinke it harder to vnite the bodie and soule, then to make them? It were an impious discourtesie to deny that to God, which God denied not vnto his seruant. Did not the widow of Zarephah, thus receiue a sonne by Elias, who yet was neither the father of it, nor the God? Nay, did not his seruant doe more for the Shunamite, to whom hee promised a sonne before hee was conceiued, and restored him after hee was dead? Nay, did not the bones of this Elisha giue life to one, that was as dead as themselues; teaching him to confesse the mercie of a graue? It is especially an act of the mercie of the liuing God to giue life to the dead: yet by a greater mercie hee makes it an act of his iustice; freely binding himselfe to admit our boldnesse, not so much to request as to claime a resurrection? For shall the bodies of the Saints bee more remembered by their tombs, then by their labours? or shall they bee worse oppressed with death, then they were, with their tor-



ments? or shall their soules with an enuious  
 inequality vsurpe and enioy the purchase of  
 their bodies? shall those eyes, whose deu-  
 tion did still watch or mourne, for euer want  
 respect as much as sight? shall those hands,  
 that haue been free in extending themselues  
 and mercie to the poore, be for euer bound  
 by the ingratitude of death? shall those knees  
 that haue bowed with such willing reue-  
 rence, bee so held downe by the violence of  
 mortalitie, that they shall neuer rise vp a-  
 gaine? Where are then thy teares O Dauid,  
 if thy eyes shall not enioy the happinesse of  
 their owne sorrow? Where are then, O Iob,  
 thy faith and patience, if thy body bee now  
 as much without hope, as it was before  
 without rest? Where are then, O Esay, thy  
 victorious sufferings, if after the ignorant  
 furie of the Saw, and the schisme of thy bo-  
 die, thy bodie suffer a wilder dissociation  
 from thy soule for tedious eternitie? Where  
 are thy trauels then, O Paul, if after thy  
 Christian Geographie, and conquest of Pa-  
 ganisme, thou liest for euer confined to the  
 dull peace of a graue? No; the almighty,  
 which made man with such wisdom of art,  
 will

wil neither lose his glory, nor his worke. But  
 as he made his greater heauen for his angels,  
 so made he the lesser and mortall heauen of  
 mans bodie for his soule, and will make it as  
 eternall as his soule. There is more excel-  
 lencie of workmanship in the soule: but  
 more varietie in the bodie. The soule does  
 more truly expresse God: but the bodie  
 more easily. The soule judges best: but the  
 bodie first; and though the eye of the soule  
 does behold the works of God more cleere-  
 ly: yet does the eye of the bodie behold  
 them more properly. Nay, should the bo-  
 die not bee raised to life and heauen, how  
 great a part of heauen and that life would  
 be lost, whiles not enjoyed, and be as vane-  
 cessary, as it is wonderfull? God hath provi-  
 ded joyes, which the eye hath not seene, nor  
 the eare heard; but, which the eye shall see,  
 and the eare shall heare, and without the  
 pleasure of a traunce, for euer possesse, as  
 much without errour, as without measure.  
 Such honour will the Creatour of our bo-  
 dies doe to the bodies of his Saints, they shall  
 acknowledge corruption, but ouercome it:  
 they may in their journey be the bests of  
 the



the graue: but at last they shall bee the inhabitants of Heauen. Yet the Lord cannot hereafter so much honour humane flesh by rayfing it, as hee has already by assuming it. It was before his seruant, but now his companion. That was a resurrection of the flesh, when it was rayfed vnto God: but the only resurrection of our flesh is, when it is rayfed to the soule. At the day of judgement, though there shall be no marriages of sexes, yet there shall be of parts: when soules shall be vnited to bodies in so intire and inexorable a matrimony, that it shall admit no hope nor feare of a diuorce. Neither need wee feare, in the jealousie of this match, the ignoble parentage of the flesh: since what it wants in birth is supplied in dowry, and flesh is now become such refined earth, being made wonderfull in shape and office, that the soule may be thought to be scarce more noble, but that it seemes more reserued, by being inuisible. And yet you may obserue the bodies emulation: which falls before its resurrection, into such atomes of dust, that they are with as much difficulty to be seene as to bee numbred. But, notwithstanding that

that these principles of earth be thus diuided among themselues, yet are they not diuided against themselues; retayning still though not an appetite, yet an obedience to resurrection; Nature has not lost this, and God will supply that; and as easily vnite as distinguish each dust. To yeild to this truth, is the Creed of the Creed. If therefore any man's faith in the assent to this myserie, should bee as weake as his reason, hee may helpe both his reason and his faith, by his sense: by which they shall either be conuinc'd, or perswaded. If you will bee but as bold as antiquitie, you may propose vnto your selues the solemne Poetry of the Phoenix, a creature rarer then the resurrection, though not as admirable; in whose ashes you may find the fire of life, expecting but to be fanned to the resurrection of a flame; as if this creature by the mystery of death, would by a fire both perish and reuiue! But without the courtesie of supposition, you may in earnest behold the Eagle shoot forth new quils; wherewith may bee written and testified his endeaour of immortality. Thus does God teach nature how to teach vs my-  
steries;



sterics; and without the Magicall studie of  
 the language of birds; to vnderstand with-  
 out their voice, their secret instruction. But  
 peradventure you wil think, that to discern  
 this truth in the nature of the Eagle, will  
 require a sight as sharpe as the Eagle's; re-  
 moue then your eye from the fowles of the  
 aire, but to the trees wherein they nest; and  
 with a negligent view you may obserue,  
 how after the nakednesse and death of win-  
 ter, they bud afresh into life and beautie.  
 Yet why should we in the sloth of this easie  
 contemplation studie so broad an object?  
 Let our eye with more gratefull industrie  
 confine its prospect to the small seed of  
 corne; and at least take the paines to see the  
 paines of the husbandman. And shall wee  
 not admire at the delightfull arithmetique  
 of nature, to behold a seed, whose hope  
 seemes as small as it selfe, by being cast away,  
 to bee found; by destruction to receiue in-  
 crease; and from the same furrow to haue  
 both a buriall and a birth! Thus then we see  
 that the body is able to shew that it selfe  
 may rise: but now the soule will proue that  
 it must; and with such friendly eloquence  
 helpe

helps its first companion, that by the vnion  
 of loue, it will prevent the resurrection. For,  
 should the soule for euer want the body,  
 should it not want both perfection & won-  
 der? Is not the soule most perfect, when it  
 is most noble? and is it not most noble,  
 when it is most bountifull? and is it not most  
 bountifull, when it giues life to the dead?  
 Is it not likewise most full of wonder, when  
 it is thus perfect in that which is imperfect?  
 when it mixes with corruption, and yet is  
 incorrupt? when it is most burthened, and  
 yet most variously actiue? Thus, by this ne-  
 cessary inclination of the soule, the resur-  
 rection is as naturall in respect of the vnion,  
 as it is aboue nature in respect of the man-  
 ner. But now see the curious zeale of the  
 soule; It will not only haue a body againe,  
 but in a precise societie it will haue only its  
 owne againe. For the preserving therefore  
 of such numerically identitie, there shall bee  
 wonderfully restored the substantiall vnion,  
 which is but formally distinguished from  
 the parts vnited. There shall be restored the  
 personalitie, and lastly the natie tempera-  
 ment, which does containe the individua-



sing dispositions, whereby such a matter has  
 a peculiar appetite to such a forme. Which  
 matter by vertue of such inclination re-  
 maynes formally the same, though it may be  
 varied by extension; as when the infant  
 shall be rayled into a man, the person shall  
 bee enlarged, but not multiplyed. But the  
 vnruely wit of Philosophie will here demand,  
 how they shall rise with their owne bodies,  
 who when they liued, had not bodies of  
 their owne; being not only fed with the  
 flesh of men, but descending also from pa-  
 rents nourished with the like horrible diet?  
 For, by this wild reckoning, there will bee  
 such a Genealogie of debt, that the bodie  
 of the Nephew must peraduenture be paid  
 to the great Grand-father. To which, some  
 Christians doe reply with as much imperti-  
 nent devotion, as vnwarrantable subtiltie,  
 without necessity attributing to Gods Om-  
 nipotencie a totall supply of new bodie,  
 which, for the preserving the numerically  
 identitie, shall bee endowed with the former  
 temperate. But surely we ought to judge  
 it a safer modestie, not to satisfie reason, then  
 to offend Religion. And, since we must rise

in our old bodies without all sophistic, we  
 may more temperately beleue, that the di-  
 uine wisdom has decreed and provided,  
 that there shall neuer be any humane bodie,  
 which shall totally consist of other humane  
 bodies; It being harsh to say, that the same  
 body is raised, when there are only the same  
 reproduced dispositions; and as absurd to  
 affirme, that such dispositions, being the spe-  
 ciall accidents of a former matter, should be  
 transferr'd ypon another. You see then the  
 sacred eagernesse of the soule; it will nei-  
 ther loose nor change a dust, nor will it on-  
 ly possesse, but also adorne the body. Man-  
 kind shall feele and expresse a youthfull  
 spring: the walking-staffe and the wrinkle  
 shall bee no more the helpe and distinction  
 of age: and death it selfe shall suffer clima-  
 tericall destruction. O, how the wonder  
 will almost out-act faith, when the infant  
 and the dwarf shall be made a proper man!  
 When the limbes exhaued with famine, shall  
 bee replenished with as much miracle as  
 flesh! When the child that left its soule, be-  
 fore it left the wombe, shall in an instant  
 without growth, be as bigge as the mother!



when sleep shall bee commanded from the  
 eye; and no more by care; but by immorta-  
 lité; which shall chase death out of nature;  
 and with importunate triumph cry out vn-  
 to the graue, O earth, earth, earth, heare the  
 voice of the Lord! Thy dead men shall liue;  
 with their primitive bodies shall they arise;  
 awake and sing you that dwell in dust: for  
 your dew is as the dew of herbs; by which  
 blessing you shall bee made as glorious, as  
 fruitfull. And since that fruitfulness is the  
 gratitude of nature; let it remember vs as  
 much to acknowledge as enjoy the mercie  
 of that power by which wee rise; And wee  
 may most iustly and easily remember by  
 whom wee rise, by remembering him, by  
 whom we fell. Yet, if wee behold the origi-  
 nall of their humanitie, wee shall find, that  
 they were both without sinne; and that the  
 first Adam had his best paradise within  
 himselfe. But when hee was fallen by the  
 weaknesse of the woman, that was made  
 for his helpe; neuer did woman proue a  
 strong helpe vnto man; before the Virgin  
 mother of Christ God and man; And then,  
 though the first Adam had eaten y<sup>e</sup> ap-  
 ple,

ple, the second Adam swallowed vp death. He had before made the poore man take vp the bed of his sicknesse and walke: but hee himselfe was the first, that euer tooke vp the death-bed and walked. Yet some, before our Sauiour, borrowed a phantasticall resurrection, as Saule equiuocall Samuel; and some rose in earnest, but to die againe in earnest, as supererogating Lazarus, that paid to nature one death more then he owed. But our Lord is risen with as much perfection as power, and with as much power as loue and glory. The Portugall Chymiques tell vs of an Alchymistickall man at the earth's center, who by a sphericall diffusion of his vertue, does like a subterraneous Sunne improve metals to a metamorphosis yet new. Which, as it is bold in the fable, so by a deuout mythology may be made modest in the morall. And this secret workeman shall be our Sauiour, whose vertue was so dispersed into the bowels of graues, that at his resurrection he improved cartasses into Saints: who were the winnesse and attendants of his power. Indeed to aduance the head without the members were so unnatural, that it were  
more



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more



more like an execution then a preferment :  
 and it were stranger to see a Leader without  
 his souldiers, then without his armes, be-  
 sides, were it fit, that when the master rises,  
 the seruants should lie still ? Thus then  
 they were raised, and as much to holinesse,  
 as to life. It was not only a resurrection, but  
 also a consecration. Christ was the first of  
 them that rose, nay, he was the first-fruits of  
 them. Hee had the precedence both in order  
 and vertue. The first-fruits were the first  
 handfull as acceptable as ripe, by a bounti-  
 full mediation obtayning holinesse and en-  
 tertaynement for the rest. And this first offe-  
 ring did commend it selfe vnto the Lord ra-  
 ther by the speed then the quantitie. The  
 Iew offered this at his owne home, and it  
 was as domestique as his thoughts: being a  
 present of eloquent simplicitie, which at the  
 same time did honour and overcome the  
 Almighty ! O, how our Saviour made this  
 figure solid, when at once he conquered for  
 vs death and heauen ! Hee was but the first  
 handfull of corne, and yet as powerfull as  
 small : making all the rest of a like holinesse,  
 though not of an equall. But there were  
 570m  
 grea-

greater first-fruits; which the Jew went to  
 pay at Ierusalem: and as the first were an of-  
 fering of humilitie; so these of pompe: those  
 did more set forth the thankfullnesse of the  
 labourer; and these the manifest once of the  
 Lord. If you will take the word of the Rabi-  
 bines (whom in the story of Custome wee  
 haue no more need to suspect, then they had  
 to faigne) when the husbandman carriad  
 vp these fruits to the holy Citie; hee had a  
 Bull went before him; whose hornes were  
 gilded, and an Olive garland vpon his head.  
 This was the picture of his maisters affection  
 and estate; as if by the impetuous beast hee  
 would expresse the courage of his joy: by  
 the gilded hornes the riches of his plentie:  
 and by the Olive garland the crowne of his  
 peace. Behold the displayed Heraldry of his  
 happinesse! And that it might bee increased  
 by applause, a pipe played before them; to  
 charge all to take notice of it; vntill they  
 came to the mountaine of the Lord. Shall  
 not these first-fruits be likewise payed at our  
 great Resurrection? shall they not bee  
 brought to the heavenly Ierusalem? shall  
 they not haue Angels goe before them? shall  
 there



there not bee crownes likewise provided;  
 and shall they not be vshered with the voice  
 of a trumpet? It was the sound which the  
 Iewes vsed at their brauer Funerals; and  
 may it not then fitly bee vsed, when they  
 shall awake againe from their tombes? Till  
 Christ was risen, those that were buried were  
 dead: but if wee once but name him the  
 first-fruits of them that rise, let vs no more  
 say they were dead, but that they slept. Yet  
 all before the Resurrection shall not sleepe:  
 but some shal instead of rising be only new-  
 dressed, by being clothed with incorrupti-  
 on; and so haue rather a change of rayment,  
 then of life. They shall not put-off their bo-  
 dies, but their mortallitie; and bee made like  
 Christ both in the truth of the Resurrection,  
 and in the glory. The Eutychian shall then  
 confesse, that the two natures in Christ are  
 not mixt, though joyned; and that his hu-  
 manitie though exalted is not changed. The  
 Vbiqutary shall then see, that Christ's body  
 may be seene; and it shall certainly proue,  
 that it is not euery-where, by being not in  
 the graue, whence it is risen. The Pythago-  
 rican shall then recover the possession and  
 ac-

acquaintance of his vagabond soule; and  
 the Saducey shall then arise in that body, in  
 which he denied the resurrection of the bo-  
 dy; and with his bodily eyes see the error of  
 his soule. Since then our Redeemer is as e-  
 ternall in his flesh, as in his God-head: since  
 the souldiers feare acknowledged his resur-  
 rection, which their malice denied: since we  
 must rise both by his authority and exam-  
 ple: let our rising not only follow his, but  
 also imitate it. As then the day of death and  
 the peace of a Sabbath went before the Re-  
 surrection of our Lord: so let the crucifying  
 of our vices, and the quiet contemplation of  
 eternall joyes goe before the glory of the  
 Resurrection. So shall it be vnto vs, as it was  
 vnto our Sauour, a true Passecouer, who  
 passed thereby from this world vnto the Fa-  
 ther. So shall our hope be as certaine as our  
 rising: so shall our soules rise as well as our  
 bodies, in that day of wonder. When the last  
 earthquake shall shake vp death: when the  
 oecumenicall noyse of one trumpet shall bee  
 lowd enough to whisper vp drowsie man-  
 kind: when loose dust shall with the warmth  
 and obylture of blood bee kneaded into



man: when the tribute of disposed and deuoured limbes shall bee paid in from all countries and creatures: when there shall be a Resurrection of disease, of sleepe, of death, of the winding sheet, of the graue, of rottennesse, all which shall be purified into health, into watchfulnesse, into life, into a robe of glory, into a throne of glory, into immortalitie: when there shall bee a Resurrection of earth and heauen, which shall be both renewed: when there shall bee a Resurrection of God himselfe; whose glory, which seemed buried in this world, shall illustriously arise in the face of heauen & earth: when there shall bee a new Resurrection of our Lord Iesus; who shall no more arise from the graue, but from heauen: when the Iew and hell shall tremble, & those wounds of glory appeare, which are the bloudie seals of our saluation! So raise v then, O thou Lord of life, vnto holinesse of life, that when these things shall come to passe, wee may not only rise in iudgement, but also stand in it; and in these bodies both behold and follow thee into thy Heauen that glorious body prepared for the glorified bodies

(73)

of thy Saints; where thy crucified body sits  
at the right hand of thy Father: where thy  
glorious company of Apostles praise thee:  
where thy goodly fellowship of Prophets  
praise thee: where thy noble armie of  
martyrs praise thee! And with their bodies,  
O let our bodies find a labour to be learned  
in Heauen, and let our soules euen there  
feele a new affliction, that whiles we cannot  
griue enough that we cannot prayse thee  
enough, our increasing gratitude for  
our bodies resurrection, may be  
our soule's etemall re-  
surrection.

The end

K 2



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 O let our bodies find a labour to be learned  
 in heaven, and let our souls even there  
 feel a new affliction; that whilst we cannot  
 give enough that we cannot praise thee  
 enough, our increasing gratitude for  
 our bodies redemption may be  
 our soul's eternal re-  
 luctation.

The end

K





1. PETER, 3. 22.

Who is gone into Heaven, and is on  
the right hand of God. Angels,  
and authorities, and powers, being  
made subiect unto him.

**F**or man to goe into Heauen, is almost  
 impossible: for God to goe into Hea-  
 ven is impossible: To understand then  
 the wonder of Christ's ascension, we might  
 wish that our soules could but ascend like his  
 bodie: which, whiles it was, on the earth,  
 receiued motion from his soule; but when it  
 left the earth, receiued motion from his Di-  
 uinitie; without which, that motion can  
 now bee no more understood, then it could  
 then be performed. The greatest wonder of  
 mans bodie has beene the structure: but the  
 greatest wonder of this bodie is now the  
 motion. The force of mans hand can make  
 earth ascend towards Heauen: but only the  
 power of God can make earth ascend into  
 Heauen. Man can raise leaue about its  
 Sphaere: but only God can fixe it about its  
 Sphaere. This day you may see both these  
 wonders: whiles the bodie is made as won-  
 derfull as the soule: whiles the bodie is made  
 the wonder of the soule; and goes to Hea-  
 ven with as much ease, and with more  
 weight. And indeed Philosophie may seeme  
 to haue come short at least of perfection, if  
 not of truth, whiles it has discovered the ef-  
 fects



feels of its owne ignorance, instead of the  
 cause of ascension and descension. Which  
 now seeme not to bee the workes of weight  
 and lightnesse, but of sinne and innocence:  
 seeing that a bodie free from sinne has lear-  
 ned to ascend; and spirits laden with sinne  
 haue sunk themselves from Heauen, to the  
 punishment and center of sinne. And yet in-  
 nocence is rather a preparatiue, then a cause  
 of this wonder: a bodie cannot ascend  
 without it; a bodie cannot ascend by it. It  
 has more power vpon the soule, then vpon  
 the bodie: yet it has not this power vpon  
 the soule. And as the soule cannot ascend by  
 the power of innocence: so neither can the  
 bodie ascend by the power of the soule. The  
 soule can afford vnto the bodie the motion  
 of progression, but not of ascension: pro-  
 gression being made by the power of the  
 soule, but by the parts of the bodie, and it is  
 a kind of friendly attraction, when one foot  
 invites the other to a succession of motion,  
 by a succession of presedencie. But the as-  
 cension of the bodie cannot bee performed,  
 but by somewhat that is aboue the bodie, a-  
 boue it, not so much in place, as in power.

The

The bodie can bestow vpon it selfe an equi-  
uocall ascension, when a part of the foote  
shall be raised into the stature of the bodie:  
but this is rather an ascension in the bodie,  
then of the bodie; Nay, we cannot at all call  
it an ascension, but by leaue; when the bo-  
die has by chance an erect situation; all o-  
ther posture making it descend as much to  
the name, as to the simplicitie of extension.  
The foules of the aire also haue their ascen-  
sion; but it is as well by the aire, as in it, and  
their cunning wing, which diuides the aire  
into a way, compacts it into a helpe. Thus do  
they ascend with an easie wonder: it being  
performed by the power of nature, and ap-  
prehended by the power of the vnderstan-  
ding. But for mans bodie to ascend, without  
the actiuitie of a wing, about the actiuitie of  
a wing, is so strange, that it was strange euen  
in Christ's bodie; nay, it might haue beene  
strange to his owne bodie: which had it  
not beene instructed by his diuinitie, might  
haue marvail'd at its owne motion. And it  
did no lesse amaze Heauen then possesse it;  
making a great part of the Angels thus be-  
hold earth, without descending to it. And

L

this



this bodie ascended rather to Heauen, then  
 to God. The Diuinitie was with it, yet did  
 not ascend with it: since it does not change  
 place, but fill all place. His soule did ascend  
 with it; yet did rather effectually change  
 place, then properly: whiles it did only not  
 change that bodie, which did change place.  
 The whole person did ascend: not that the  
 Diuinitie left any place, where the humani-  
 tie had beene; but that it was in euery  
 place, where the humanitie was to be. And  
 this ascension of Christ's bodie was not on-  
 ly farre from the nature, but also against the  
 nature of his bodie: which acknowledg'd  
 the burden and tyrannie of our Elements,  
 till by resurrection it was refined into the li-  
 bertie of a glorified nature, and taught to  
 obey its owne preceptment: which, the Diui-  
 nitie bestowed both vpon bodie & soule;  
 that they were almost not more neere vnto  
 it, then like vnto it. And that they might be  
 more like vnto it, the Diuinitie became vo-  
 luntarily as humble, as the humanitie was  
 naturally; and voluntarily made the huma-  
 nitie as high as the Diuinitie was naturally.  
 Which great worke of the ascension did not  
 only

only need a Diuinitie to performe it, but also  
 to perswade men; that it could bee perfor-  
 med; the belife of the ascension being the  
 next wonder to the ascension. As then God  
 did effect it, so he did teach it: he humbled  
 himselfe to man; hec humbled himselfe in  
 man: making the degrees of his instruction  
 descend by the degrees of mans apprehen-  
 sion. And first he did discover the possibili-  
 tie of ascension to the Vnderstanding: by  
 which wee doe as truly as Moses, though  
 not as cleerely, see Enoch's ascension, which  
 was not, so nought we knowe; seene by any  
 eye, but the eye of the vnderstanding: the  
 ascension of his bodie being no more dis-  
 cerned then the ascension of his soule. God  
 tooke him bodie and soule: his bodie being  
 by a holy obedience to his soule made so  
 like his soule, that it did ascend as easily;  
 nay, as soone as his soule. Holinesse,  
 which to other men is a resurrection of the  
 soule, was to him a resurrection also of the  
 bodie: which was refined without the deli-  
 berate corruption of a graue; it was refined  
 sooner then it could be corrupted; It knew  
 no graue but sinne: from which it did as-  
 cend,



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 cend.



cend, as it did ascend from its owne mortali-  
 tie: but his soule did first by righteousness  
 ascend in his bodie before it did ascend with  
 his bodie. God tooke him to himselfe; lea-  
 uing his storie to posteritie and faith: as if  
 he would teach the world by this inferiour  
 proportion, that ascension should be an ob-  
 ject of faith. The next apprehensiu facul-  
 tie in man, to which God descended to teach it  
 the possibilitie of ascension, was the Phan-  
 tasie. Thus Iacob saw the angels goe vp to  
 Heauen: though this was an ascension but  
 by the helpe of a ladder; and that helpe like  
 that ascension, but in a dreame; and the bo-  
 dies which ascended were but like a dreame,  
 hauing no more substance, then a dreame.  
 But Saint Paul did by the phantasie not see  
 the ascension of another, but enjoy one him-  
 selfe; and to that degree of truth, that hee  
 doubted whether his bodie did not as much  
 possesse Heauen, as the Vision possessed his  
 bodie. At last the diuine instruction taught  
 the ascension to the Sense: it taught the as-  
 cension of the bodie to the bodie. Thus did  
 Elisha see Eliah ascend: He saw him ascend  
 like the fire in which he did ascend, in which  
 he

he did ascend, till he ascended about it. Hee saw the state of his ascension in a Chariot; he saw the speed of his ascension in his horses; he saw and he heard the whirle-wind in which Eliah suffered a triumph and rapture of his bodie; as other Prophets had suffered a rapture only of their soules. Nay, Elisha's touch too did apprehend the ascension; whiles it tooke vp the mantle that did ascend; for the mantle too had an ascension, though not to Heauen, yet toward Heauen, and to the working of miracles. But all Elisha was but a witnesse of this ascension; whiles God tooke vp Eliah, and left the Prophet with Elisha: whom he clothed not so much with the mantle, as with Eliah. But if you would heare of one, that had gone toward Heauen and come downe againe, as if he would be a witnesse of his owne ascension, you may remeber Abacuc, with whose story wee may bee satisfied, as much as Daniel was with his prouision; Whom yet if carefully we will observe, we shall perceiue him cast into the Lions denne so late in the evening, and deliuered thence so early in the morning, that there will bee no more need,



need, then there was time for the ascension  
 of Abacuc, and the miracle of the dinner;  
 Nay, had it come, it would haue beene as  
 great a miracle, to haue kept the Lions from  
 the food, as to haue kept them from Daniel;  
 And had Abacuc liued till Daniel's impri-  
 sonment, he would indeed haue had need  
 to bee carried, though his iournie had beene  
 farre shorter, then from Iury to Babylon.  
 Thus did death make this Prophet preuent  
 this ascension of his bodie, by an ascension  
 of his soule. But Simon Magus did ascend  
 in earnest: nay, and hee prooued it too, by  
 descending in earnest. Only it was an vnto-  
 ward ascension: he did ascend by the power  
 of the Deuill; but hee descended by the  
 power of God; he descended to that power,  
 by which he ascended. Now as this Sorcerer  
 was made to descend by the prayers of Saint  
 Peter: so Saint Thomas of Aquine (as some  
 haue told vs) ascended by his owne prayers;  
 hee ascended without presumption a foot or  
 two. Which petty ascension may serue for a  
 mannerly miracle, if the Saint-maker's eyes  
 were not as dimme as his deuotion; and by  
 an apocope of that Saint's bodie, mistooke  
 not

not his knees for his feet, vpon which per-  
 aduenture hee stood praying; and the mi-  
 stake was as easie as the miracle. But wee  
 haue heard of some Dead bodies that haue  
 ascended; thus some haue buried Moses in  
 Heauen, struing to make his tombe as fa-  
 mous as his holinesse; and belike lest the  
 Deuill should haue made his body an Idoll;  
 they sent it to his soule to make vp a Saint.  
 And some haue sent the bodie of the blessed  
 Virgin thither, with much reuerence and  
 opinion, though as farre from vse as from cer-  
 tainie. And some haue giuen two or three  
 little ascensions to her Temple: which is plea-  
 sed as yet to be honoured at Loretto, which  
 is pleased as yet to honour Loretto; & make  
 that place ascend aboue other places, by not  
 ascending from that place. Nay, the Turkes  
 too boast of an ascension, not of a temple,  
 but of their Mahomet; though had this  
 beene, it had beene an ascension without a  
 resurrection; an ascension not so much of  
 his carcasse, as of his coffin: which being of  
 iron has beene reported to ascend to the  
 rooffe of his temple, or rather to the secret  
 vertue of many Load-stones fixt with as  
 much



much secrecie in the rooffe of his temple. Yet euen this ascension also will proue to be the worke rather of Poets, then of Load-stones. Which can indeed make iron ascend, nay, make other Load-stones ascend from the cōmon center; though they themselves, if not violently sustained, doe naturally descend and acknowledge the common center. Yet since without respect one to another, each does attract with an absolute intention; and since the application in such attraction is most aptly made from some point in the stone to some point in the iron: the defect of such forme in the iron, and the number of the stones, which was inuented to helpe the inuention, does with the honestie of Philosophie quite betray it; since the iron by a confused command of its dutie, could not apply it selfe to any one, and therefore not to any. And thus you see that Mahomets presumptuous finnes did ascend higher, then his bodie, or then the inuention of his idolaters. But if we would see a low ascension, and yet a wondrous one, we may behold our Saviour's walking vpon the water: as diu. ix. Load-stones fixt with a

not: which was an ascension in respect of na-  
 ture, though not of our Saviours person: it  
 was an ascension of his power, though not  
 of his person: nay, it was an ascension of  
 his person, because it should naturally haue  
 bene a descension of his person. And least  
 wee might thinke that this ascension could  
 only be effected in Christ's person, as it  
 could be effected only by his power, he did  
 effect it in Peters person; And though he need-  
 ed Christ's hand, as much as his imitation;  
 yet was it his vnbeliefe that was heavier, then  
 his bodie. But Christ's bodie was at last to  
 ascend aboue all the elements; except so  
 much of them as composed his bodie: which  
 ascended to immortalitie some dayes soe-  
 ner, then it ascended to Heauen; and now as  
 much required to be placed aboue the place  
 of our bodies, as it was aboue the condition  
 of them. When therefore he was to ascend,  
 he led his Disciples out of Ierusalem; it was  
 the first degree of his ascension to separate  
 himselfe from the trouble of the Citie; to se-  
 parate himselfe from the impiety of that Ci-  
 tie: whose malice, while it was increased in  
 procuring his death, was admirably delu-  
 sive

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ded



ded in procuring his ascension. Hee led his Disciples vnto Mount Olibeth; a place from whence his prayers had often ascended; as now his person. It was not farre from Bethanie, a Village not great: (it seemes) either in people or sinnes; and so peradventure as nere to the benefit of the ascension, as to the ascension. And being now to goe vp to the Kingdom of God, he discourses to his Disciples of the Kingdom of God: as if their care should prepare their eye; whiles he himselfe will make himselfe the illustration and prooffe of his owne doctrine. Yet to shew the truth of his loue, as much as the truth of his words, first he lifts vp his hands, at which they lift vp their eyes and hearts; and then hee lifts vp his voice and blesses them. See, with what kind of preuention hee supplies his future absence: by his present blessing, hee makes his blessing the Deputie of his person: which whiles they behold with eyes as earnestly fixt by loue, as they could be by death, behold hee ascends, and they lose the sight of him, sooner by a cloud, then by distance. Which shortness of the the pleasure of their sight was happily supplied.

plied before, by the intention of their sight. His bodie was but a cloud to his Divinitie; and now his body ascends in a cloud: which did as eminently shew his power, as it concealed his person. A cloud full of God is the Chariot of his triumph; and the curtains of his Chariot are the wings of Cherubins! Lift vp your heads, O yee gates, and bee yee lift vp, yee everlasting doores, and the King of glory shall come in. But whiles the Apostles stedfastly gaze after him, as if they would turne their eyes into Perspectives, or attend him as farre with their sight as with their desire; behold their passion is not satisfied, but changed; and heard by them, to save them the labour of gazing, they behold instead of one Christ two Angels; and their white apparell instead of a cloud; though their number was not so much for a supply of Christ, who was gone into Heaven, as for a more full security of his returne from Heaven. The expectation whereof, if any shall thinke tedious, they may ascend after him, & peradventure before his returne; not by seeking the impression of his footsteps on Mount Olivet, but by finding the almighty hand of God ready



ready way in his precepts: by which wee  
 may ascend to the understanding of his  
 ascension: by which wee may ascend  
 to the height of his ascension. Which  
 was above all the Heavens, that eyther  
 Philosophers or the Starres had beene ac-  
 quainted with; nay, into that Heaven, of  
 which Copernicus might without errour  
 have said, that it stands still; the Heaven in  
 which the Saints rest like the Heaven; the  
 Heaven in which Christ rests like the  
 Saints. And yet you shall not only see his  
 ascension into this Heaven, but you shall see  
 also his ascension in this Heaven, that was  
 the ascension of his person, but this of his  
 glory. Enoch and Eliah ascended to this  
 Heaven: but you shall see Christ Iesus in  
 this Heaven ascend to the right hand of  
 God! Behold this day the humanitie made  
 the favourite of the Divinitie! Behold Christ  
 on the right hand of God! O what a specta-  
 cle would this have beene for Herod and Pi-  
 late! they would have cryed out that their  
 worst Hell had beene from Heaven; and to  
 have scaped the horror of this sight, they  
 would have chosen vnder darknesse! But be-  
 hold Christ on the right hand of God! In  
 whose

whose right hand are pleasures for ever-  
more! And yet can wee behold these plea-  
sures, which no eye hath seene? Nay, can  
we behold the hand in which those pleasures  
are? Nay, can the hand be found, that wee  
might behold it? Shall wee dreffe the Al-  
mightie with shape? and by an idolatrous  
gratitude bestow the figure vpon God,  
which hee has bestowed vpon vs? Shall we  
giue hands to him, that were not able to  
giue them to our selues? No, wee giue not  
hands vnto him; but he giues them to him-  
selfe; yet hee giues them not for himselfe,  
but for vs; not to afflikt himselfe, but in-  
struct vs. He makes vs vnderstand his grea-  
test fauours, by his lesse fauours; and so by  
this happinesse in their vse, makes his lesse  
faours greater? He teaches vs the parts of  
Christs triumph by the parts of our bodie:  
and makes it as easie in some measure to di-  
stinguish betweene the glory of Christ and  
of the Angels, as betweene our right hand  
and our left; as betweene Gods right hand  
and ours; nay, to iudge of Gods right hand  
by ours. In the right hand of man is his  
strength; and the Almighty calls his owne  
strength his right hand. The right hand of  
man,



man, nay, every right-side limbe of man is by situation and power of that prioritie by nature, that as if God had shewed the sacred vnion and distinction of sexes in the same body, our left limbes are but female limbes; and so our left hand may be a helpe vnto our right but our right is a defence vnto our left. And this courteous purpose of nature, as it is alwayes promoted by exercise: so was it more singularly by wit and courage in those Amazonian warriors; who conueighed their right pappe into their arme, bringing vp that, as the heire of their strength, and prouiding victory for its inheritance. And yet these were not monsters, but wonders; whiles they had not two right armes, but a double one. But nature it selfe without this supporment of vse and art, has built the right arme vpon the foundation of a greater bone, then the left: that if these bones were brought to the iustice of the balance, wee should with no lesse admiration then truth confesse the right to exceed the left in weight and mystrie. And as Nature has thus honoured our right hand, so likewise has Custom. It is the hand where-  
 to hand right and left hand right and left with

with wee command, as if it pleased to bee  
the description of man, and would expresse as  
well the majesty as the purpose of the will.  
It is the hand wherewith wee direct; with  
courtie in past performing our own com-  
mand, whilst with skill we teach; it is the  
hand wherewith we promise, by which formes  
of covenant the hands of men we so firmly  
ly united, to prosecute the intended union of  
their word and deed. It is the hand wherewith  
we bless, wishing the strength of our  
hand to be the Embleme of our blessing. It  
is the hand wherewith we defend, and which  
by the artificiall cover of protection, we can  
bestow upon another; and yet were part  
from it. It is the hand wherewith we honour,  
as if he whom we place at our right hand  
were as dear unto us as our right hand.  
Thus our right hand implies all that we can  
give: but does Gods right hand imply all  
that hee can give? Heere let vs with re-  
verent comparison and delight behold God  
and Christ, Christ with God, at the right  
hand of God, the neere and offe pleasing  
them both to the same views; the neere-  
ly expounding them both by the same  
as againe! Blessings as his Domicile! Blessings



view. It is supreme glorie with God to  
have equall glory of Divinitie with God.  
And Christ had this; the supreme part  
of Christ; his Divinitie: which since it  
did from eternitie enjoy such equalitye, this  
is rather to bee the right hand of God, then  
to be at the right hand of God: to be at the  
right hand of God, being a triumph which  
Christ could not receive before his hyposta-  
ticall union; a triumph, which hee did not  
receive till after his ascension. Leaving then  
only unto wonder, such wonders of his  
right hand, we may only behold the pleasures  
(though they are wonders too) the pleasures  
in that hand; and not without pleasure con-  
sider the difference betwixt his hand and  
ours: since ours ventres to be but the Gyp-  
sic prophet of our owne successe; but his  
right hand of truth and bountie; does by a  
Catholike and unfeigned Palmistrie; shewe  
the blessings provided for other men. And  
O how admirable are the blessings of the  
man Christ Iesus! Blessings that more en-  
compasse him then the cloud hee ascended  
in. Blessings as ineffable, as his generation.  
Blessings as immense, as his love. Blessings  
as inseparable, as his Divinitie. Blessings as  
ex-

exquisite, as his torments ! O how are those hands, those feet, that side, which vnderstood the point of the naile, & of the speare, and of the Iew, made now as impenerrable, as the hearts that prepared them; made now as glorious as the patience that admittet them ! The face, which receiued spittle as vile almost as the mouth that sent it, how does it now shine like the Sun in his strength, that now for the brightnesse of it, the souldiers could not see how to spit vpon it ! The head, which did no more desire a crowne, then a crowne of thornes ought to bee desired, how is it now crowned with the merit of that blood, which the thornes did shed ! with the mercy of that blood, which was readie to forgiue those that shedde it ! The soule, which was so intentiue to its owne sorrowes, that it almost forgot to animate the bodie, for which also it in part did sorrow; how is it now delighted as much with the societie of the soules, whom it has deliuered, as with its owne righteousnesse, by which it deliuer'd them ! O happy Saints, who in peace behold our Sauour in his triumph of peace ! A triumph attended by the

N

peace-



peacefull Melchizedeck: who now instead  
 of blessing Abram, does with Abram blesse  
 the God of Abram; and instead of presen-  
 ting Bread and Wine, the blessings of peace,  
 presents himselfe a King and Priest of peace.  
 A triumph attended by the peacefull Solo-  
 mon: from which seed of David God would  
 not take away his blessings for ever; nay, in  
 his mercy hee has for ever given him more  
 blessings, then hee had women and children;  
 and has now requited his Temple with a  
 Temple; which more exceeds Solomons in  
 wonder, then his exceeded Gods in the lei-  
 sure of the building; his being the worke  
 & study of seven yeeres, but Gods being the  
 work but of a day; nay, but of the first instant  
 of Gods first day; a day when yet there was  
 no Sunne wherewith to measure a day; a day  
 when yet there was no man; for whom to  
 measure a day! A triumph attended by the  
 peacefull Ezechias: who now is in a Temple  
 safer from Sennacherib, then Sennacherib  
 was in his owne temple from his owne chil-  
 dren; who now is at more rest, then the Sun  
 was in his Diall; in which though it went  
 not forward, yet it stood not still; and now  
 his

his reprieve from death for fifteene yeeres is  
 liberally improved into eternity ! A triumph  
 attended by the peacefull Iosiah : who in-  
 stead of celebrating his solemne Passeouer,  
 does now feast with the true Lambe him-  
 selfe; and though that peacefull Iosiah did  
 not end in peace, yet by that end he now en-  
 joyes a peace; a peace as harmelesse as that  
 Lambe, with which he enjoyes it ! A triumph  
 now attended also by our peacefull Iames :  
 who so loued peace, that hee lost his owne,  
 whiles he studied ours; who so loued peace,  
 that excepting the combates of each Chri-  
 stian with himselfe, hee would not haue  
 had the Church to bee Militant heere on  
 Earth; making it almost Triumphant  
 heere on Earth; who loued peace, as  
 much as the Priest ought to doe; nay, who  
 loued peace as much as he loued his Priest !  
 And now hee is ascended thither, where only  
 is to bee found a peace equall to his loue of  
 peace; and now without going to Spaine,  
 wee can find a Saint Iames, Saint Iames of  
 Britaine, Defender of the Faith and the  
 Cleargie ! O happy Saints, who doe in peace  
 attend our Saviour in his triumph of peace !



And O the happinesse of holy Stephen! whose life was as full of wonder, as his soule of grace; and did so stedfastly looke vp into Heauen, as if his eye had imitated the constancie of his soule. And hee beheld with that zeale of looke, the sonne of man in his triumph of zeale: which was so raised against Stephens persecutors, that he stood vp at the right hand of God; as if for his seruants sake, had it beene possible, hee would haue ventured againe among the Iewes; his loue making him readie to forsake his glory; rather then his Saint! Whom yet he deliuered from their crueltie, whiles hee seemed not to deliuer him. Hee deliuered him from their crueltie by their crueltie; and by the speed of death, rescued him into Heauen; whiles he was as constant in his prayer, as in his death. And it seemes his prayer was heard for Saint Paul: whose first zeale did not more delight in Saint Stephens persecution, then his second zeale delighted in Saint Stephens zeale; and now with joy both doe attend vpon our Sauour in his triumph of zeale! And O the happinesse of diuine Iohn! who heere on earth had the honour to see

our

our Saviour in Heaven in his triumph of honour! And he saw the Elders fall down before the Lambe; imitating the humilitie of the Lambe; and by the imitation presenting vnto him the remembrance of his owne humilitie: and they triumphed more in their dutie, then in their age, and by fruitfull gratitude, gaue honour to themselves, whiles they gaue it to the honorable sonne of God! And now Saint Iohn is become a part of that wonder, which hee wondred at: whiles by his owne ascension hee increases the number and triumph of those Elders; hauing put off his own bodie, that he might bee neerer to our Saviours bodie. O happie Saints, who are neere the right hand of God, whiles they are neere him who is at the right hand of God! whose dwelling seate is at the right hand of God; a seate which the malice of the Iew cannot reach vnto; nay, which the prayer of the Iew cannot reach vnto! Whose judgement-seate is at the right hand of God; nay, the judgement-seates of his Saints are at the right hand of God: for they also with him shall iudge the twelve Tribes of Israel. Yet marke the pre-



rogative of our Saviour: they shall with  
 him judge the world; but only he shall saue  
 it! And againe, mark the prerogative of our  
 Saviour: by which hee is as wonderfully di-  
 stinguished from them, as hee is by his loue  
 vnited to them. As then you haue beheld  
 the ascension of his glory, so in this ascensi-  
 on now behold a jealous ascension, an in-  
 communicable ascension of his power; An-  
 gels and authorities and powers being made  
 subject vnto him! The glory of a Prince is  
 in the multitude of his people: the great-  
 nesse of a Prince in the power of his people;  
 but the greatest power of God is in himselfe;  
 yet hee communicates a great power vnto  
 his angels. To know the number of whose  
 angels, is as much beyond our abilitie, as  
 beyond our vse; and it is enough glory vn-  
 to God, that wee know their number to bee  
 so great, that we cannot know it. To know  
 the power of the angels is as easie as to  
 know our owne weaknesse: of which, our  
 bodies are able to instruct our soules. But to  
 define the Orders of the angels, is not an act  
 of man's knowledge, though it has beene  
 of phantasie; but like some to build the an-  
 gels

gels nine storie high, were such a piece of architecture, that Vitruvius himselfe would haue thought it to haue no more art in it, then safetie: and hee would haue beene as much confounded with wonder, as the building would bee with its owne height. Besides it would exceed the tower and vanities of Babylon: the foundation of this angelicall Tower being higher then the top of that. Yet that of Babylon would in one respect exceed this, since that had a stronger foundation, though not a wiser. But peradventure these Dionysian builders layd their foundation vpon a Dreame, and tooke their imitation from Iacobs Ladder: vpon which because Iacob did behold angels, they haue by finer workmanship reared a Ladder of angels. And that the inuention might seeme new by the scene, as his ascent reacht vnto Heauen, so these are made to reach vnto God. Whose wisedome has indeed distinguished his angels, but rather by their employment then their nature: as he has distinguished the soules of men, not by their essence, but their endowments. Thus some of  
 some his



his Angels are Seraphins: whose loue is as hote as fire; whose loue is as pure as fire. Some are Cherubins: the intuitiue expedition and extent of whose knowledge may be named and figured by a wing. Some are thrones: who are safe from the feare of Gods judgements, whiles they are made the seats of his judgements, the ministers from whom his judgements are sent forth. You may descend to dominions, principalities and authorities: but this middle Region of the angels is so full of clouds, that we can only see the clouds, through which wee cannot see. You may descend yet lower, to Powers, arch-angels and angels: and yet thus neere we shall be troubled with mists, that we can scarce see our hand, wherewith to point out the differences. Besides, the Almighty can as easily appoint the change of their offices, as their offices; and by the weight of his message promote an angell into an arch-angell; or hee can send the same angell to Balaam and to his Asses; or hee cannot only change their offices, but also mixe them; making the same angell that killed the first borne

borne of the Egyptian, preserve the Israe-  
 lite to confesse the distinction. And because  
 this distinction is rather the cause of thank-  
 fulnesse, then the effect of curiositie, let  
 vs more consider their strength, then their  
 Heraldrie; yet rejoyce more in their obe-  
 dience then in their strength; they being all  
 made subject to our Saviour; all, whether  
 they are angels of authoritie to declare his  
 pleasure, or angels of power to execute his  
 pleasure. And it is his pleasure that as they are  
 subject to him, so they shall bee subject for  
 vs. It was for vs that he sent two angels to be  
 a witnessse and an effect of his ascension. It  
 was an angel deliuered Peter from the pri-  
 son, and kept him safer then the jailour  
 could. It was an angel deliuered Paul from  
 the wrath of the tempest, which was not so  
 obedient to the angel, as the angel was to  
 Paul. And when at the last Day the trumpet  
 shall sound, the angels shall make as much  
 speed as the voide of the trumpet, and bee  
 as officiously obedient as the bones of the  
 dead: which they shall raise and attend, at  
 that last ascension. And then shall they waite  
 for



for ever after; rather vpon the person then  
 the message of their Prince Christ Iesus; of  
 our Prince Christ Iesus. Who is ascended to  
 rayse vs to an ascension of Faith; by which, it  
 being of things not seene, wee doe not only  
 honour the person in whom wee trust; but  
 modestly oblige him; And thus the skilfull  
 mercie of our Sauour vouchsafes to make  
 himselfe beholding to vs, by his owne work,  
 for his owne worke, for our faith in his ab-  
 sence; rather then to make vs beholding vn-  
 to him for our delight in his presence. Hee  
 ascended therefore to rayse vs likewise to an  
 ascension of Hope: which has obserued his  
 loue to bee so vnited to his power in his as-  
 sumption of our nature vnto his nature:  
 that by the great act of his ascension, it like-  
 wise expects the assumption of our persons  
 vnto his person. Hee ascended likewise to  
 rayse vs to an ascension of Loue: which be-  
 ing like fire ought to ascend; and being pur-  
 rer then the fire ought to ascend aboue the  
 fire; and since the fire can ascend to Hea-  
 uen, loue ought to exceed it, and ascend in-  
 to Heauen. Into which holy place our high  
 Priest

Priest is entred; not so much to begge pardon as to giue it; and by his entring into this holy place, that he might make the certaintie of our peace equall to the mysterie of it, he has prooued our Priest to be equall to our God. Hee had before made man but little lesse then the angels: but now the man Christ Iesus is aboue all the angels: to whom Enoch's ascension was newes, but this amazement! And as it was their singular wonder, so let it be our singular joy. And indeed we may well rejoyce, when by ascension we shall bee purged from the melancholy of our humanitie: when our faith shall be happily lost into sight: when wee shall bee past hope, not by despaire, but by possession: when we shall be more transported by loue, then by angels: when we shall bee no longer their charge, but their company: when God shall so delight in vs, that if wee could sinne, we should be proud, that hee so delighted in vs: when we shall so delight in God, that if there could bee sorrow in that delight, we should bee sorrie, that wee had not alwayes delighted in him; and the eter-



nrie of this delight, shall be an ascension of  
 this delight. O happy and full Vision, when  
 Iacob shall not dreame that hee sees angels  
 goe vp to Heauen, but shall goe thither him-  
 selfe, and now adore the angel, whom once  
 he wrestled with: and as he then would not  
 part from him, till he had a blessing, so now  
 he neuer shall part from him, because he has  
 this blessing! O happy and full vision, when  
 Moses shall see the face of God and liue;  
 nay, when he shall liue, because hee sees the  
 face of God! when Moses his face shall  
 shine so bright, that now it would shine  
 through his veile; and yet his righteousness  
 shall bee more glorious then his counte-  
 nance! when now hee shall not need to goe  
 to the top of Mount Nebo, to see the land of  
 promise; but on the top of this holy hill, en-  
 joy the true land of promise; and the God  
 that promised it! O happy and full Vision,  
 when Simeon shall with more joy bee taken  
 vp into Heauen, then he tooke vp the child  
 Iesus into his armes; and shall find himselfe  
 more increased in joy, then the child his Sa-  
 uour increased in stature; when hee shall  
 see

see his Sauiour honoured at the right hand  
 of God, who once vouchsafed to honour  
 Simeons armes! O happy and full Vision,  
 when Peter shall see himselfe as much trans-  
 figured as Christ, when Peter shall see Christ  
 more then transfigured; and now shall with  
 delight behold our Sauiours face, when be-  
 fore for feare he fell vpon his owne! O hap-  
 py and full Vision, when Paul shall so see  
 Christs bodie in Heauen, that he shall know  
 himselfe to bee there in bodie! when Iohn  
 shall no more need to see the new Ierusalem  
 come downe from Heauen, but shall goe vp  
 vnto it! Vnto which, O thou Lambe of God,  
 grant that by the imitatiō of thy innocēce, we  
 may ascend: that we may ascend to that Ieru-  
 salem, by thy light, who art the light of that  
 Ierusalem: that the sight of thy triumph may  
 bee our triumph: that our petitions may  
 now so ascend, that they may make way for  
 the ascension of our soules and bodies: that  
 with thy Cherubins and Seraphins continu-  
 ally wee may cry, Holy, holy, holy, Lord:  
 God of Sabbaoth; who doest now with vic-  
 torie rest from thy passion; And though wee  
 can-



cannot hope, for the glory of thy right  
 hand, vouchsafe vs the protection! Heare  
 thou that sittest at the right hand of God  
 the Father, and haue mercie! For thou only  
 art holy, thou only art the Lord, thou only  
 O Christ, with the Holy Ghost, art most  
 high in the glory of God the Father! Heare  
 O thou that sittest at the right hand of God,  
 and haue mercy! And let thy mercy  
 make our ascension a witnesse  
 and part of the glory of  
 thy ascension.

**The end.**

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint horizontal lines, possibly due to ghosting of text from the reverse side. There are some dark smudges or stains near the top left corner. The overall tone is a light beige or off-white.